# The Catholic University Bulletin.

*Vol. XX.* *December, 1914.* *No. 9.*

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"Let there be progress, therefore; a widespread and eager progress in every century and epoch, both of individuals and of the general body, of every Christian and of the whole Church, a progress in intelligence, knowledge and wisdom, but always within their natural limits, and without sacrifice of the identity of Catholic teaching, feeling and opinion."—St. Vincent of Lerins, *Commonit, c. 6.*

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Published by

THE CATHOLIC UNIVERSITY OF AMERICA

Washington, D. C.

J. H. FURST COMPANY, PRINTERS,
BALTIMORE.

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# Catholic University Bulletin.

*Vol. XX.* *December, 1914.* *No. 9.*

## IMPORTANT NOTICE TO SUBSCRIBERS.

With this number the CATHOLIC UNIVERSITY BULLETIN completes its twentieth volume and brings to a close its career as a University publication of miscellaneous content. Beginning with the next month it will appear as a general informational periodical, devoted solely to the daily life and to the current work of the University. The need of such a monthly bulletin has manifested itself strongly during the recent development of the University; and it is hoped that, in its new field of service, the CATHOLIC UNIVERSITY BULLETIN will commend itself to a much wider circle of readers and make better known the nature of our work and the measure of realization which the years have brought with them.

THE CATHOLIC UNIVERSITY BULLETIN will continue to appear as usual, under the same name, and will give to its already large number of readers desirable information concerning the University Schools, the work of the different Departments, and the intellectual life of the University in general. Whatever interests the Catholics of the United States in the academic life of the University will be chronicled in the pages of this new BULLETIN. There is no dearth of material to satisfy the intense desire of many to keep abreast of the growth of our great central institution of learning. The new BULLETIN will be illustrated, and will collect in its pages all necessary sources and materials for the proper history of the University, when the time comes for its preparation. The BULLETIN will also

serve to make known the growing needs and possibilities of the large educational plant which the Catholic Church in the United States now possesses at Washington. In this way, a steady communication will be kept up with the Catholic clergy, with thoughtful and generous Catholic men and women, who are interested in the work of higher education under Catholic auspices, with our ever-increasing number of benefactors, and with the scattered members of the vast Catholic flock which knows only in a vague way of the important and vigorous Catholic school, which has grown up at Washington.

The new BULLETIN will be sent gratis to all our old subscribers, to all the Pastors in every diocese of the United States, to our benefactors, and generally to all who desire to receive it.

This important change has been forced upon us by the growth of scholastic activity during the recent years; for some time past, it has been evident that the general work done in the BULLETIN ought to be divided up among the different schools, and the need of more specialized Reviews, particularly for the Departments of Theology, Philosophy, Social Sciences, and Ecclesiastical History, has been long felt by many. The auspicious occasion of the approaching twenty-fifth anniversary of the foundation of the University, seems propitious for this new development of the academic life of the University.

It is proposed, therefore, to begin with the publication of a CATHOLIC HISTORICAL REVIEW, for the study of American Catholic Ecclesiastical History. There exists no national publication, dealing with our domestic ecclesiastical history as a whole, and along the lines of the best modern training and equipment. The new REVIEW will be published quarterly, under a board of editors, consisting of the Rev. Drs. Turner, Healy, Robinson, Weber and Guilday. Its scope will be fourfold: Articles, Book-Reviews, Chronicle, and Bibliography, based upon the methods employed in such important publications as the AMERICAN HISTORICAL REVIEW, and the RÉVUE D'HISTOIRE ECCLESIASTIQUE of Louvain. The two great *desiderata* for workers in the field of American Church History,—a complete guide to the sources and materials thereof, and a complete collection of published documents,—will in this way be

gradually realized. Provincial, diocesan, and parochial history, also the history of the religious orders and congregations of the United States, will be given adequate treatment.

A Prospectus is being prepared to this effect and will be sent out not only to our old subscribers but to the priests of the country in general. If the returns warrant the inception of the project, the first number of the CATHOLIC HISTORICAL REVIEW will be published in April next. The subscription price of the new REVIEW will be three dollars a year, and it is hoped that all the old subscribers to the BULLETIN will continue their support of this new University periodical. No more important work needs to be done to-day than to create a central national publication where the Ecclesiastical history not only of the United States, but also of Canada and of Central and South America, will receive that scientific attention it has long needed. The time is ripe for such a REVIEW. It will increase the love of American Catholics for Holy Church in the United States, nor can its patriotic value be overestimated. Already the project has received the approbation of several of our bishops, and the editors anticipate the pleasure with which such a scientifically popular magazine will be received by the Catholic people of our country.

THE CATHOLIC UNIVERSITY BULLETIN.

## WASHINGTON, HIS ALLIES AND HIS FRIENDS.

From all the verse that since his death has dropped from poets' pens a little industry and taste might prepare a beautiful anthology on the genius and character of George Washington. From the fine holiday orations pronounced by the eulogists of one hundred and eleven years, one might select specimens of rare eloquence. This discourse will furnish, however, neither illustrations of the fine frenzy of the poet nor the purple patches of the orator. It will be chiefly an historical account of Washington, his friends, and his allies.

To-day we are assembled in this University to do honor to the memory of the principal founder of our favored republic. We have come hither to observe the one hundred and seventy-ninth anniversary of his birth, an event that, beyond question, changed the course of history. We are come hither to affirm our fealty to freedom's greatest champion, and this profession of our allegiance is in perfect harmony with the ancient spirit of our faith. Oftentimes one sees in books and quiet questions the implication that Catholics are new worshippers at liberty's fair shrine. A more particular examination of this interesting theme must be adjourned to a later occasion. For the present it will, perhaps, be sufficient barely to suggest a few fundamental considerations.

In the English-speaking world civil liberty is far older than the eventful reign of Queen Elizabeth; in "Merry England" it was enjoyed by prince and peasant before the revolt of Luther. Long ere men beheld the risen sun of the renaissance, liberty's mild light had cheered the humble and the proud; its antiquity carries the mind back through the long wars of Lancaster and York, beyond Barnet Heath and Bosworth. Before the seers and the soldiers of Wales first confronted the conquering Edward, Englishmen enjoyed liberty. Those stern warriors who followed the third Edward to the immortal field of Crécy were familiar with freedom. Still earlier, when Eng-

lish kings were also dukes of Normandy, yeoman as well as baron knew his rights. There is no rusty link in this lengthening chain that connects the restless present with the distant past. When dukes of Normandy became kings of England, the dawn of liberty was breaking in Britain.

In the reign of Henry I the plain people of England were promised a restoration of those political institutions that were affectionately connected with the enlightened rule of Alfred the Great. This guarantee might be regarded as the *little* charter, and, indeed, it is sometimes so styled. In the memorable reign of King John the armed barons met their obstinate ruler at Runnymede and forced him to sign the Magna Charta. To Englishmen the year 1215 is as familiar as, to us, is that of 1775. It is from Runnymede that they date the beginning of their civil liberty, and it was there that they began to shape their splendid constitutional edifice. The mitred Langton is still venerated in Britain, and in every quarter of the globe where England's sons are found. Like that great ecclesiastic all the early architects of constitutional freedom knelt at Catholic altars. No, Catholics are not new worshipers in freedom's temple. In England they built it, and they consecrated it, and when, like a tempest, the spirit of the Reformation swept over the island, that grand memorial of Catholic days still stood conspicuous, unscathed, and unremoved.

Why are we Catholics commemorating the birthday of George Washington? Because we are American citizens and we are proud of his achievements; because the members of our faith were the earliest and the most serviceable of his allies, and finally, because we are interested in humanity and in all its benefactors. While her greatness continues, America will not lack either friends or admirers. Catholics were interested in this nation when it was perilous to declare their friendship, and if, in the day of her unparalleled power and prosperity, they deem it appropriate to renew the memory of the epoch-making events of her early history, no patriot will question their motives.

These vast continents were made known to the world by a great Catholic navigator commissioned by the rulers of a great

Catholic nation. It is not now the custom in our country to say much in praise of Castilian achievement, but, to borrow the fine phrase of the poet, this is a custom better kept in the breach than the observance. We do not, it is true, falsify the chronicles of time, or deny the existence in them of deeds of noble note: we simply ignore them. "Thou shalt not bear false witness," says the divine injunction. Its observance is easy: "I shall bear witness neither false nor true. Of those historic glories I shall utter no syllable." Almost to the present moment this has been the complaisant policy of our most trusted guides. Ignore the beginnings of American history! As well might we try to ignore the pyramids that for three thousand years have looked out upon the level sands of the Sahara. Truth was not given prisoner to finite man. Its luminous records flame forever in the firmament of time.

One epoch-making event, the discovery of America, would of itself have sufficed to fill the chronicle of fame. Spanish enterprise, however, accomplished other deeds of scarcely less renown. Her navigators traced the outline of these immeasurable lands; they opened up to the commerce of Europe the trade of the boundless Pacific: they

> "were the first that ever burst
> Into that silent sea."

In very truth, *they* were the ancient mariners. Lest there might still remain a doubt concerning her maritime supremacy in all the ages, Spain added another triumph by circumnavigating the globe. Her zealous missionaries endeavored to Christianize the aborigines of two continents and multitudes of other natives of mighty archipelagos in the East and in the West. She transplanted civilization into the forests of the two Americas, and, finally, the Spanish Government and the Spanish colonists contributed to the independence of the United States. These, indeed, are reasons why Catholics should be interested in Latin-America. Are there any reasons why they should be interested in what once was English America? We shall see.

Italy, the enlightened nation that trained in seamanship all

the navigators of the grand epoch of discovery gave the Cabots to England as she had given Columbus and Vespucci to Spain, and, as, a little later, she was to give Verrazzano to France. And what were the services of Giovanni Caboto? Even before Columbus had discovered the Southern Continent John Cabot had touched the northern one and had followed patiently its winding coast far to the southward. He it was who gave to England, then ruled by Henry VII, her last great Catholic king, a claim to this entire continent. When the storm of the Reformation had a little abated, England made good this claim by force of arms, contending successfully against the Spaniards and the French, the Swedes and the Dutch. In a word, while England was yet Catholic, and while a Catholic navigator was still permitted to command an English fleet, there was revealed to the civilized world the grand theatre for the future exploits of George Washington. Though this was much, Catholics have still stronger reasons for their affection for English America.

The American Revolution was the culmination of a party struggle that had long been in progress on both sides of the Atlantic. The Whigs, whether English or American, were endeavoring to diminish the power of the king; the Tories, both English and American, would preserve that power unimpaired. This familiar fact will serve to explain why, even after Lexington and Bunker Hill, many English and many Irish officers of the Whig persuasion sold their commissions in the army and retired to civil life. The Scottish officers generally continued to serve: the North Britons had become more English than the English themselves. Even the plain people of England, under the spell of the oratory of Barré and Burke and Pitt, cared little for service in America. This condition it was that led King George III to apply to the Empress of Russia for troops to subdue his rebellious subjects in America. In a very interesting communication his request was firmly refused. It was then that he made his arrangements with several of the smaller German States for Waldeckers, Brunswickers and Hessians. They were his principal reliance until France joined in the war during the year 1778. Thenceforth the English people took a new interest in the struggle, for it had ceased to be a

civil war; it had become a public war, and France, their ancient enemy, was taking an important share in the contest. With Whig as well as Tory the sentiment then became "Our country right or wrong."

Americans of that era knew, indeed, something of the magnitude of their undertaking. They were aware that they were engaging in war with a power that had wrested from France the fairest parts of India and of America, a power that after February, 1763, had become arbiter of Europe and mistress of the seas. This they knew. They did not know that to support what would, probably, be a protracted war they were wretchedly prepared. They were without adequate equipment for their army; they had no navy and no efficient system of public finance. Nevertheless, they did what in similar situations gallant men had done before; they refused to listen to the suggestions of prudence and resolutely faced the consequences of war. In its large outlines the story of the American Revolution is familiar to us all. On its great campaigns, therefore, we need not linger. It will be enough that we touch upon them briefly.

To gain the support of our neighbors on the North, Congress commissioned three eminent public characters, Benjamin Franklin, Samuel Chase and Charles Carroll of Carrollton, to proceed to Canada. With them, as a volunteer, went Father John Carroll, destined to become the first Archbishop of Baltimore. That mission accomplished little, for the Canadians believed that, under England, they were enjoying a measure of religious freedom which, perhaps, would not be granted them by the States. Then came the disastrous invasion of that country. The story of failure at Quebec, and the horrors of the succeeding retreat are too familiar to require description.

As a part of England's plan to divide the States along the line of the Hudson two counter invasions were begun. One was checked at Oriskany Falls and Fort Stanwix, the other at Saratoga. The tidings of that great victory soon reached Europe. It added weight to the representations of Franklin, and France, which had long been giving secret assistance, openly concluded to support the cause of the colonists. In February, 1778, the young republic made her first treaty.

After the overthrow of his army in Long Island, Washington set out to protect the capital at Philadelphia. Then began a second campaign, the struggle for the possession of the Delaware. That ended at Trenton and Princeton.

While in the East these and subsequent events were dragging their weary length along, Colonel George Rogers Clark invaded the great West and with two companies captured Kaskaskia on July 4, 1778. In that community he found little difficulty in winning the confidence of Father Pierre Gibault, the mild monarch of the prairie settlement. In that town and in Cahokia he succeeded in recruiting two additional companies. Thus reinforced, Colonel Clark led his men in mid-winter through the "drowned lands" of the Wabash, and after enduring hardships seldom paralleled in military history took the British garrison at Vincennes and menaced the British occupation of Detroit. On this grand exploit one could linger with pleasure, but our theme is a vast one and we must follow rapidly the movements of the main armies. Before doing so, however, it should be added that no braver band ever went forth to fight than the little battalion that Clark led out from his native State of Virginia. Nevertheless, they could scarcely have succeeded without the coöperation of that enthusiastic recruiting officer, Father Gibault, and the treasure of François Vigo, another Latin resident of the Illinois country. For that generous loan to Colonel Clark, Congress, in 1876, paid $50,000 to the speculators who had purchased the claim of Vigo's heirs. A tardy reimbursement, it is true, but still a substantial recognition of services rendered in a time of need. The exploits of Clark have never been fittingly described. Distinguished public men, indeed, have given us different versions of the march through "the drowned lands." A former candidate for the Vice-Presidency and a recent President of the United States have told, each in a very interesting manner, the story of the winning of the West, but this is not a subject for pedestrian pens; it is a theme of epic grandeur. In that brilliant campaign Catholics had a distinguished share.

What sustained General Clark during this terrible ordeal? More than anything else the assurance that, in case of disaster,

a haven of refuge could be found with the Spaniards beyond the Mississippi, and a belief that the Spaniards of New Orleans would remain constant in their friendship. It was no trifling matter to measure swords with Great Britain, but Spain did, nevertheless, in 1779, declare an independent war. Later she loaned the United States the sum of $174,017. But her great assistance was not this timely loan. From the very beginning of the Revolution, the Spaniards of New Orleans had been extremely serviceable. The letters of Oliver Pollock, a Baltimore merchant then residing in Louisiana relate circumstantially the friendly acts of Bernardo Galvez, the brilliant young Spaniard commanding in the region of the Gulf. These interesting documents have never been published and at this moment are enjoying an uninterrupted repose in the Library of Congress. In the two Floridas, Galvez captured all the British posts. In the Honduras country and elsewhere in the tropics 5,000 British soldiers and sailors found hospitable graves.

The Dutch island of St. Eustatia, in the West Indies, played a very interesting part in the Revolution. In the United Provinces, America had many well-wishers, but among all the friendly elements in the Netherland population, Catholics were the most conspicuous. Why? Probably for the reason that two Catholic States were already arrayed against England. In the dismemberment of the British Empire, France found perfect satisfaction for her great exertions; Spain won back her two Floridas, and the United States achieved their independence. Alone among England's enemies in those world-wide wars the United Provinces suffered severely. Nevertheless, after Yorktown, that nation loaned to America the sum of $1,304,000.

Of all these stirring scenes Frederick the Great was an interested spectator. He urged Holland, as he had, through diplomatic channels, urged France, to make war on England. This employment of his neighbors would permit him to execute unhindered his own schemes of conquest. It would not be fair, however, to assume that all his motives were interested ones. The King of Prussia rendered the United States a positive

service when he prevented German mercenaries from passing through his kingdom. Of the German volunteer officers, the German-American soldiers, and the Germans serving under the flag of France, we shall have something to say presently.

The neutrality of Prussia, the friendship of Holland and the considerable services of Spain and her colonies deserve the gratitude of the American people. To this friendly list might be added the name of Russia's Empress. What, then, shall be said of the generous loans of France, of the fine army of Rochambeau and of that dauntless fleet that shattered the hopes of England and wrote the doom of Cornwallis? In any account of Washington's allies, France deserves the place of prominence. Her attempts at Newport and Savannah, though they seemed merely to raise and then to disappoint the hopes of all America, really put the British on the defensive at a time when they had concluded to wage aggressive war. Almost from the beginning her financial assistance had much to do with the maintenance of the struggle. The story of Beaumarchais is one of the romances of history. In the overthrow of the British at Yorktown the army of Rochambeau took a very distinguished part, but the most timely and the most efficient service of France was the victory of her fine fleet off the capes of the Chesapeake and later its effective participation in the siege of Yorktown. Since the days when the might of the Armada menaced the very existence of England perhaps no more powerful armament had put to sea. Besides transports and smaller vessels the Count de Grasse, with 19,000 men, commanded twenty-six of the finest warships afloat. His defeat of the combined fleets of Admiral Hood and Admiral Graves left little hope for Britain. There was no later attempt at subjugation, and, soon after, his victorious fleet performed useful services at Yorktown.

Still earlier d'Estaing had inflicted no small injury upon English fleets at Newport and Grenada. It was the arrival of a French fleet that forced General Clinton to abandon Rhode Island. The gallant Destouches, too, against a superior force, won fame at the capes of the Chesapeake. Portions of the French navy were weakening England in remote quarters of

the globe. Those familiar with naval history will remember, about the same time, the brilliant work of Suffern in the Indian ocean. All this contributed to weaken the still formidable sea-power of Britain.

We have been considering the nations that assisted in winning the independence of the United States. Devotees of liberty came also to offer their swords. Of these the best known, and the one most endeared to Americans, was the Marquis de la Fayette. Other chivalrous French officers came here before the army and navy of their country. From gallant Poland, that had twice saved Europe from the hordes of Asia, came Pulaski and Kosciuszko. From Germany came de Kalb and Von Steuben. Except La Fayette perhaps the last-named rendered the most undoubted service to the cause of American liberty. Von Steuben's instructions in tactics made Washington's Continentals, man for man, more than a match for the best drilled troops of England.

In the United States there were few Catholics at the time of the Revolution, but on all its borders they were to be found in considerable numbers and everywhere they were either neutral or friendly. The preceding remarks have emphasized the fact that America had numerous and powerful friends in Catholic nations. The records show, however, that a few Catholics were found fighting under the banner of St. George. Indeed, if some of them were not found on that side, they would have formed a singular exception, for the list of loyalists shows that nearly all, if not indeed all the Christian churches were represented in the ranks of the Tories.

In our school days we all learned that Hessians, Waldeckers and Brunswickers were fighting the battles of England. We did not learn, however, that many German-Americans were found in the patriot army, and that the Royal Deux Ponts, the fine Alsatian regiment of Count Zweibrücken, was serving under the lilies of France. Some contemporary patriots have prepared a fine volume entitled *The French Soldiers in the American War* (1778-1783)." Of this regiment, 1,300 strong, the officers were:

*Colonel.*

Le comte de *Forbach* de *Deux-Ponts.*

*Colonel en Second.*

Le vicomte de *Deux-Ponts.*

*Lieutenants-Colonels.*

De Haden.
Le baron d'Esebeck.

*Major.*

De Pretz.

*Quartier-maître trésorier.*

Anciaux.

*Capitaines Commandants.*

Le baron de Fürstenwaerther.
" " de Wisch.
" " De Klock.
" " De Flad.
" " De Thuillieres.
" " De Sunnahl.
" " De Stack.
" " Du Hainault.
" " Ruhle de Lilienstern.
" " Charles de Cabannes.

*Capitaines en Second.*

Max de Cabannes.
Le baron de Haacke.
De Fircks.
Le baron d'Esebeck.
De Mühlenfels.
De Ludwig.
Le baron de Johann.
Le chevalier de Haacke.
Le baron de Closen.

*Premiers Lieutenants.*

Le comte de Spaner.
Le baron de Kalb, *fils du general de ce nom.*
Le baron de Schwengsfeld.
Le baron de Glaubitz.
Le baron de Truchsess.
Le baron de Bibra.
D'Ichtersheim.

*Lieutenants en Second.*

De Bertrand.
De Schauenbourg.
Du Puget.
Balthazar de Schauenbourg.
Le baron de Rathsamhausen.
Le Baron de Guntzer.
De Geispitzheim.
Le baron de Galatin.

*Sous-Lieutenants.*

De Pradelles.
De Schwerin.
De Bergh.
De Humbert.
De Gallois.
Schutz.
De Hoen.
De Galonnie de Varize.
Le baron de Luckner.
De Custine.
De Teshery.
De Ribeaupierre.
D'Egloffsheim.
De Zoller.
De Rupplin.
De Savignac.
De Martines.
De Tschudy.
De la Roche.
De Verget.
Leval.

For the services of this splendid organization American gratitude is due not to Frederick of Prussia or to any of the princes of Germany, but to King Louis, of whose army they were a part. After hearing the names of these officers it will surprise nobody to be told that Count Zweibrücken was the first to lead his men into the British entrenchments at Yorktown.

These remarks on Washington's allies may be appropriately concluded by enumerating the officers of two other regiments of King Louis:

*Colonel.*

Arthur Dillon.

*Colonel-en-Second.*

Theobald Dillon.

*Lieutenant-Colonel.*

Barthelemy Dillon.

*Major.*

James O'Moran.

*Quartermaster, etc.*

Barthelemy Mencarelly.

*Capitaines.*

Moore, Richard.
Purdon, Simon.
Banckes, Thomas.
Nugent, Anselm.
Swigny, Paul.
Shee, Robert.
Moore, William.
O'Neill, Bernard.
O'Berin, Michael.
Taaffe, Laurence.
Mandeville, James.
MacGuire, Philip.
MacDermott, Thomas, Sr.
O'Reilly, John.
Kelly, William.
MacDermott, Thomas, Jr.
Novolan, Christopher.
O'Dwyer, Denis.
Lynch, Isidore.
Coghlan, Terence.

*Lieutenants.*

Greenlaw, John B.
Dillon, Thomas.
O'Keeffe, Patrick.
O'Farel, Claude.
MacDermott, Bernard.
Walsh, Michael.
Evin, Nicholas.
Commerfort, Joseph.
Browne, John.
Duggan, John.

*Lieutenants en Second.*

Darcy, Louis.
Fitz Harris, William.
Brown, Thomas.
Taaffe, Christopher.
Fennell, John.
Hussey, John.
Seyslip, Nicholas W.
Swigny, Edmund.
O'Farell, Emanuel.
O'Farrell, James.

*Sous-Lieutenants.*

MacCloskey, James.
Morgan, John B.
MacSheehy, Patrick.
Fitzgerald, Edward.
Shee, William.
O'Farel, Emanuel.
Fitzmaurice, Joseph.
O'Reilly, Charles.
MacDonald, John B.
Khnopff, Louis.
Mahony, Denis.
Sheldon, William.
O'Moran, Charles.
Owens, Henry.
Strange, Patrick.
Purdon, Henry.
Murphy, Patrick.
Hays, Thomas.
O'Meara, Daniel.

The *regiment de Walsh* contained the following officers:—

*Major.*

Thaddeus O'Brien.

*Quartermaster, etc.*

Charles Bancelin.

*Capitaines.*

Fitzmaurice, Thomas.
Walsh, Charles.
O'Neil, John.
Nagle, James.
O'Brien, John.
D'Arcy, James.

*Capitaines en Second.*

Stack, Edward.
Bellew, Lawrence.
O'Croly, Charles.
O'Driscoll, James.
O'Connor, Armand.

*Lieutenants.*

Plunkett, Francis.
O'Riordan, James.
Keating, William.
Barry, Richard.

*Lieutenants en Second.*

O'Shiel, James.
O'Meara, John B.
O'Gorman, Charles.
Meighan, George.
MacCarthy, Eugene.

*Sous-Lieutenants.*

Keating, John.
Cruice, James.
O'Crawley, Felix.
Darell, Philip.
O'Flynn, James.
Barker, William.
Traut, Thomas.
Barry, David.
O'Cahill, Louis.
Tobin, James.

The regiment first mentioned, that of Colonel Dillon, was not only in the final fight at Yorktown, but in the earlier attack on Savannah. Walsh's command furnished both officers and men for some of the raids of Paul Jones. When destruction was impending, Cornwallis selected the dashing Tarleton to cut

a way out for the army and attempt to march to New York. At Gloucester the Dillon regiment extinguished this hope. Escape being impossible, only surrender was left.

In the enumeration of America's friends nothing has been said of the Irish. This is because they were found in nearly all the Continental organizations: in many of them in considerable numbers. From the 12th of October, 1492, when Guillermo Ires, of County Galway, came with Columbus, Irishmen had been coming to America, and, as they have ever since been doing, had been making themselves at home. In the general records they are not distinguished from natives. From names alone one cannot infer nationality. English names are as common in Dublin as in Kent and even yet there can be found in Ireland names that Hamlet must have heard at Elsinore.

Some officers prepared what are technically known as "descriptive lists." These records usually show the place of birth of each enlisted man; also his age, height, color of hair—and whether it was worn long or short. The statement made to Parliament that nearly half the rebel army was Irish is not so great an exaggeration as is sometimes believed. Of the gallant Irish army officers, General Montgomery was a fine type, and Barry was no less admirable a specimen of the enterprising and fearless Irish naval officer.

After giving full credit to the undoubted services of Washington's allies and friends, there were left for him exploits enough not only for glory but for immortality. Before foreign assistance was seriously expected, Washington had driven the British forever from Boston. Again, after grim-visaged war had frowned on him at Long Island, he astonished the military captains of the world by his brilliant strategy at Trenton and Princeton, when he not only defeated his victorious pursuer but actually put him for a season on the defensive. When Congress abdicated its leadership of the American people and made him a dictator, he wisely used for the public welfare that boundless authority. Later, when Congress blundered by its appointment of Gates to the command in the Carolinas, Washington retrieved that blunder by sending thither General Greene, who harassed the enemy and finally forced him into

Virginia. Nathaniel Greene had a share, and a very important share, in the victory at Yorktown. So likewise had those gallant pioneers from East Tennessee, who annihilated a part of the British Army at King's Mountain.

Long before foreign assistance reached America, Saratoga had been fought and won. Indeed, that event made foreign aid a possibility. At a time when the cause of liberty seemed hopelessly lost, Washington's character and genius alone sustained American patriotism and gave new resolution to the leaders in the struggle for independence. Rather than submit longer to British rule, he had resolved, in case of disaster, to turn his face toward the Alleghanies and settle in the wilderness beyond.

In slowly working out its grand processes, time selects and shapes its own instruments. Nowhere in its rich annals do we find better proof of its unerring methods. With or without foreign assistance the American Revolution must have failed but for the military genius of General Washington.

"Peace," says the great Puritan poet, "hath her victories no less renowned than war." Milton's memory must have summoned up a vision of things past. If his eye could have pierced the future, he would have seen still stronger proofs of his fine observation. The critical era of American history was the period between 1783 and 1789. Its problems we have not now the time to consider. For the present it must suffice to say that the Government had lost the confidence of the American people, and that abroad it was beginning to be regarded with contempt. The new experiment in freedom was perilously close to shipwreck. Once more General Washington averted disaster. The Alexandria commissioners who urged a call for a convention at Annapolis must have come to such a conclusion at his Mount Vernon mansion.

If one read the letters and the diaries of those troublous times, he perceives on the political landscape but a single great figure, that of Washington, who towered above all his contemporaries. From every quarter of the Union and from many parts of Europe he received appeals to exert his great influence to save the nation. Those appeals were not in vain. To the public welfare that great man was never indifferent.

A little later we find him in the Constitutional Convention at Philadelphia presiding over that remarkable body of men who guided this infant republic on its dim and perilous way. In that eventful summer of 1787 they constituted the American Federal State precisely as it exists to-day. As he always *had* been, he was once more a leader—this time in the bitter struggle for the adoption of the Constitution. His gifted lieutenants, Madison and Hamilton, were the actors who appeared to the public, but in their grand endeavor they were constantly encouraged and aided by the great patriot. The story of their perfect success is a familiar one.

When the Constitution was adopted, men turned again to Washington to assist them in putting it into operation. He responded to the general demand, and for almost eight years gave the country an example of administrative efficiency such as it has not looked upon again. As President, he proved at least as great as he had been as a soldier. Jealous though it was of its power, the new Congress, like the old one, practically left the entire matter of public finance, departmental organization and foreign relations in his skilful hands. That confidence was not misplaced, for Washington found a subordinate who anticipated all his plans, who possessed an energy as tireless as his own and who proved equal to all the tasks imposed by Congress. The fame of Alexander Hamilton in no way diminishes that of President Washington; indeed, it adds much to his stature to have brought into political life the greatest of America's constructive statesmen. In his exercise of the appointing power Washington stands far above nearly all his successors. In our time versatility seems to be more common: now, every cabinet officer is believed to be qualified to conduct any of the executive departments. The principle of rotation seems so completely to have superseded the principle of fitness that though we could name all the heads of departments for one hundred years of our history, perhaps few amongst us could follow the succession of cabinet changes in a recent administration. It is possible that fewer still could enumerate the achievements of recent cabinet members. Nobody asks what has any

of those gentlemen done; the inquiry might be embarrassing; it would certainly be uncomplimentary. However, with our immeasurable energy and our boundless resources, there are few blunders that for a while we may not continue to commit with impunity.

I have always found it difficult to understand why Emerson was puzzled by the greatness of Washington's fame and the smallness of his achievement. "We cannot find," says that philosopher "the smallest part of the personal weight of Washington in the narrative of his exploits." Either the narrative failed to enumerate all the public services of Washington or Emerson was not impressed, as he should have been, by the suggestive importance of certain fine incidents in the career of the first President. For our purpose this afternoon a single fact will suffice.

The President's nephew, Bushrod Washington, had intended to apply for the position of Federal Attorney for the State of Virginia, but before doing so, he consulted the President. Because of his character as well as his professional qualifications it was not unreasonable in him to expect the appointment. In the administration of President Adams he was appointed to the bench of the United States Supreme Court, but from his uncle he got no office. Instead of a commission he received this brief note:

"Dear Bushrod,

* * * * * *

"You cannot doubt my wishes to see you appointed to any office of honor or emolument in the new government, to the duties of which you are competent; but however deserving you may be of the one you have suggested, your standing at the bar would not justify my nomination of you as attorney to the Federal District Court in preference to some of the oldest and most esteemed general court lawyers in your own State, who are desirous of this appointment. My political conduct in nominations, even if I were uninfluenced by principle, must be exceedingly circumspect and proof against just criticism; for the eyes of Argus are upon me, and no slip will pass

unnoticed, that can be improved into a supposed partiality for friends or relations." [1]

Something too much of the Cato? Perhaps; but if his successors had had only a tincture of his Roman sternness, favorites could never have so far filled the public offices that it would have been necessary to increase the number of working hours of efficient employees—a compensating law of Executive wisdom that apportions the burden to the backs of the strong.

An examination of President Washington's administrations is a theme not for a single discourse but rather for a score of them. Even then, we should know him only as a statesman. Before he became the first of American statesmen he was universally recognized as the first of American patriots and still earlier he was known throughout the world as the first of American soldiers.

His grand career has attracted the student of political science as well as military science, the reformers of old commonwealths as well as the builders of new ones, and all of them, statesman and stragetist, political moralist and political architect, find much to instruct, everything to admire.

"Prosperity," says Bacon, "doth best discover vice, but adversity doth best discover virtue." As President, Washington enjoyed political prosperity. He had seen his ideas embodied in enduring institutions and he beheld his country setting forth with confidence upon her career of glory, but he continued, as he had always been, tranquil, temperate and grand. As a soldier he had known the harsh countenance of adversity. In that portion of his career we find accumulated proofs of a patience in our experience unequalled, of a fortitude that defied even disaster and of a resourcefulness that accomplished miracles.

For our purpose it is not necessary to question the surviving witnesses of oriental monarchies. Those mute memorials of the antique world give only indistinct messages concerning prehistoric chieftains. In the leading states of later times we behold a long line of patriots and conquerors. From their num-

[1] Sparks, x, 23 and 24.

ber we may select for comparison the greatest and the best. From the wreck of the Hellenic world we can summon up Epaminondas and Alexander; in the buried greatness of Carthage we may behold the dire effects of Hannibal's revenge, and in the glorious chronicles of Rome re-read the deeds of Scipio and Cæsar. What have their deeds done for humanity? Coming down to times more modern we find many illustrious leaders. Our era has given to the world Charlemagne, Alfred, Brian, Wallace, St. Louis, Sobieski, Frederick and Napoleon. Some distinguished for their goodness, others remembered chiefly for their greatness. Their service, however, and in many cases their fame was *municipal*. The achievements of Washington are not bounded by meridians or by parallels, but on them, as on the ensign of Britain, the sun never sets. In America he was the grand architect of constitutional freedom. For more than one hundred and twenty years a prosperous and contented people has enjoyed its blessings and shared them generously with the down-trodden and the oppressed of every land. America herself is scarcely unanimous in her admiration of Jefferson or of Lincoln. Concerning Washington alone she has no doubt, and concerning him the world has no doubt. Even in his greatness he was unique. Of him it can be said that among the great men of the earth he was the best, and that among her good men he was the greatest.

CHARLES H. MCCARTHY.

## THE DEPENDENCE OF ST. JEROME ON ORIGEN

One of the greatest, and perhaps the truest criticism passed upon St. Jerome's commentaries at large, is that they are nothing more, for the greater part, than compilations. He himself confesses that he has drawn his information from several sources. "I must add that in my preface to the First Book of that work (Ephesians), I gave fair notice that my remarks would be partly my own, partly those of other commentators, and that thus the commentary would be the work conjointly of the ancient writers and myself." [1]

Always a hasty writer, his works were bound to be, to a great extent, imperfect in form, poor in contents, wavering and contradictory, and often, especially in difficult passages, mere repetitions of the opinions of the exegetes who had preceded him. We know that he had no scruple in appropriating the work of another without even mentioning or alluding to the fact. So characteristic is this of his writings that Zahn has no hesitation in calling him the greatest literary thief of all the Latin writers that preceded him.[2]

But the point here is precisely this: Did he use Origen's treatises as such an authority? Unquestionably, yes, from the overwhelming mass of testimony which St. Jerome himself affords us. Prior to the year 398 A. D. he was an ardent though indiscriminate admirer of Origen. In a letter written to Paula he passed an unqualified eulogy upon the great Alexandrian. "But why, you ask me, have I thus mentioned Varro and the man of brass? Simply to bring to your notice our Christian man of brass, or, rather man of adamant—Origen, I mean, whose zeal for the study of Scripture has fairly earned for him this latter name. . . . Who has ever managed to read all that he has written? Yet what reward have his exertions brought

[1] Preface to the First Book of the Commentary on Jeremias.
[2] *Forschungen zur Geschichte des Kanon*, II, 88.

him? He stands condemned by his bishop, Demetrius, only the bishops of Palestine, Arabia, Phenicia, and Achaia dissenting. Imperial Rome consents to his condemnation, and even convenes a senate to censure him, not, as the rabid hounds who pursue him, cry, because of the novelty or heterodoxy of his doctrines, but because men could not tolerate the incomparable eloquence and knowledge which, when once he opened his lips, made others dumb." [3]

So much does he esteem the work of Origen, that in the same year, 394 A. D., he directs Pope Damasus to consult this author for the answers to two questions that the prelate proposed to him for solution.[4]

In his Preface to the Book on Hebrew Names, after having indicated his authorities, he refers to the great Alexandrian writer, in the following terms: "I wished also in this to intimate Origen, whom all but the ignorant acknowledge as the greatest teacher of the Church next to the Apostles; for in this work, which stands among the noblest monuments of his genius, he endeavored as a Christian to supply what Philo as a Jew, had omitted." [5]

In 392 A. D., we find him writing in his preface to Micheas, in complaint of the charge brought against him that he was merely making a compilation of what this learned man had written before him. He attempts a vindication, whilst maintaining his great regard for Origen. Speaking of his enemies, he writes: "What they consider a reproach, I regard as the highest praise, since I desire to imitate him who, I doubt not, is acceptable to all wise men." [6]

It is true that in after years he felt it necessary to condemn the great Alexandrian. "Laudavi interpretem, non dogmatisten, ingenium, non fidem, philosophum, non apostolum; si mihi creditis, Origenistes nunquam fui; si non creditis, nunc esse cessavi." [7] Still the fact remains, and it is sufficient for our present inquiry, that from the years 384-392, at least, St. Jerome openly and unqualifiedly praised Origen and sought in no way to conceal the great esteem in which he held him.

[3] Letter 33. [5] P. L. XXIII, 772. [7] Ep. 82, 2, 3.
[4] Cf. Letter 36. [6] P. L. XXV, 1189.

The majority of his commentaries were certainly written before 398 A. D., and we can safely say that all that possibly could, bore traces of Origen's influence.

It would be a long and tedious task to discuss in turn each writing where this influenee is manifest. No group of writings exhibit it more clearly than the saint's commentaries on the four Pauline Epistles, Galatians, Ephesians, Titus and Philemon. All biographers and students of St. Jerome are unanimous in assigning these commentaries to one and the same period of literary activity. All were the outcome of that desire tc comment on all the epistles of the great Apostle, a desire which he never realized. In his prefaces to both Galatians and Ephesians, St. Jerome explicitly mentions that he used the works of Origen for their composition. In the former, he states that his commentary is a work unattempted by any writer of the Latin language. Victorinus, it is true, had published such a commentary, but he was "too busily engaged with secular history, and knew nothing of the Scriptures," to treat it "in a manner worthy of the dignity of the subject." He then mentions a string of Greek writers, among whom is Origen, who he asserts are the foundation upon which he is building his own work. It is true that in the commentary itself he mentions Origen only in regard to Gal. III, 1, but it is clear that throughout the work he freely uses him, so much so that, as one writer has said, we could find, had we Origen's commentary, that he incorporated many passages bodily. How true this may be, we are not in a position to know. But this we know, judging this commentary by the one which follows it, that St. Jerome was not far from the truth, when he claims in the preface that it is more the work of others than his own. For "others" we may conveniently substitute the name of Origen and do no injustice to St. Jerome. In his preface to the commentary on Ephesians, he refers explicitly to his sources. "I remark in the prefaces for your information that Origen composed three volumes on this Epistle and I have partly followed him." How far he did borrow from Origen may be seen by any one who will take the trouble of comparing the fragmentary commentary

of the Alexandrian with that of St. Jerome. Rufinus took special pains to show that here St. Jerome slavishly copied Origen. This is manifestly unfair, for St. Jerome did not go over heart and soul to Origen, nor did he knowingly adopt his heretical views. He did, however, unconsciously lapse into some expressions which in their last analysis appear anything but orthodox.

We are met with the same phenomenon when we come to his commentary on Titus. There is no explicit testimony that St. Jerome used any authorities, for he makes mention of none. But we are sure of this one point, namely, that Origen's commentary on this same Epistle lay before him, from which he drew copiously. Unfortunately we do not possess the whole work of Origen. But the few fragments we do possess clearly point to this conclusion.

We have, then, good grounds for believing that in three of the four commentaries written at this time, St. Jerome depended in great measure on the work Origen had done before him. There is, therefore, at least an antecedent probability that he employed the same authority for Philemon. Grutzmacher is of the opinion that St. Jerome turned from the Pauline Epistles to the books of the Old Testament not so much from choice as from necessity. He was forced, if he were to continue his work, to depend on his own efforts entirely, as he had no authors to fall back on to blaze the way for him. In the Epistles he did comment upon he had Origen as guide, but here Origen's work ended. Here, too, ended St. Jerome's work, as far as the Epistles were concerned.[8]

It might be argued that as we have no explicit mention of Origen's name in the commentary of Philemon, there is no evidence that he made use of this author. But still there are marks of an internal character which points to him as at least one of the sources of information. The fact that he avoids all indulgence in the favorite interpretation of Origen, is of little import. Origen himself, from what we can glean from the fragments of his work, employed it but sparingly. Yet it

[8] Grutzmacher, *Hieronymus*, II, 49.

is untrue that he entirely escapes the allegorical interpretation. This is evidenced by his own comment in vv. 23 and 24, where he takes a mystical and hidden meaning of the word "captivity." [9] This same explanation of the idea of being captive is met with again in both his commentaries on Ephesians and Titus.[10] From these we gather that he was giving expression to an opinion which was distinctly and characteristically Origenistic. Origen believed and taught that the soul was imprisoned in the body, which when released by death would fly back to the place whence it came. Rufinus, in his famous controversy, boldly accuses him of quoting, without any censure whatsoever, statements which plainly inferred the pre-existence of souls and the final restoration of the devil to his former glory. In corroboration of his charge he takes up first the testimony of his commentary on Ephesians, then that of Titus and then adds the testimony of Philemon.[11]

From the foregoing remarks, it is evident that St. Jerome made use of Origen when he wrote his work on Philemon. Grutzmacher goes so far as to say that had we only the preface and no other proof, it could still be clearly shown that the work was not St. Jerome's own.

One passage take from the work of Origen reads very much like what we find in St. Jerome's comment on v. 5 which reads: "Hearing of thy charity and faith, which thou hast in the Lord Jesus, and towards all the saints." Their close affinity is easily seen in the following comparison:

| JEROME. | ORIGEN. |
|---|---|
| But what I say is this: One believes in God the Creator; he cannot believe in him unless he first believes all that is written about the saints is true: That Adam was created by God from the slime of the earth, that Eve was formed | But what we say is this: He who would believe in God and would accept his doctrine as true, believes also this, that Adam was the first man created; believes also concerning Eve, that God taking one of the ribs of Adam, formed her that she |

[9] P. L. XXVI, 617.
[10] *In Eph.* III, 1, P. L. XXVI, 477, 478; *In Tit.* VI, 20, P. L. XXVI, 553.
[11] *Contr. Hier.* I, 40, P. L. XXI, 579.

from his rib taken from his side, that Enoch was taken up into heaven, that Noe, being shipwrecked, was alone preserved of the earth's inhabitants, that the first patriarch Abraham, commanded to depart from his country and his kindred left the covenant of circumcision to posterity, which he received as a sign of future generations, that Isaac was offered as a victim, and a ram crowned with thorns being offered in his stead, prefigured the passion of the Lord; that Moses and Aaron afflicted Egypt with ten plagues; that the sun stood still in Gabaon and the moon in the valley of Ailon at the command and prayers of Josue the son of Nave. It is too tedious to go through all the deeds of the Judges, and the whole story of Samson to draw the mysterious meaning of the true sun (for this is what his name means). I come to the books of Kings, when in the time of harvest, at the prayers of Samuel, rain fell from heaven immediately and flowed in streams, and David was anointed king and Nathan and Gad prophesied mysteries; when Elias was taken up to heaven in a fiery chariot, and Eliseus endowed with a twofold spirit raised the dead. These and other things which are written concerning the saints; and unless one believes everything, he cannot truly believe in the God of the saints, nor can he have any faith in the Old Testament unless he approve everything that history tells of the patriarchs and the prophets and other famous men, so that he might arrive at a belief in the law, and the justice of God be revealed in him, bringing him from faith to trust, as might be his wife; believes also that Enos truly hoped to call upon the name of the Lord God, and that Enoch, because he was pleasing to God for two hundred years, was taken away after he had begotten Mathusalem; also concerning Noe that because he accepted the command to build the ark, was alone saved from the deluge, together with those only who entered the ark with him. Likewise concerning Abraham that he merited the covenant of God, and that while under the oak of Mambre, he sought the entertainment of three men, one of whom was the Lord. He believes also of Isaac, how he was born, how he was offered as a sacrifice by his father and how he merited to hear the oracles of the Lord: but he believes too of Jacob that he was renamed by God when his name was changed to Israel: also of Moses, that he ministered to God by signs and wonders. He believes also that Josue, the son of Nave, being heard by God, made the sun stand still over Gabaon, and the moon over Helon. But what is to be said of the faithful Judges and of those things which through them their works are referred; or in the books of Kings, of Samuel who in the time of harvest asked for and received rain? And of David, whom the Lord took from his flocks in order to rule over his son Jacob and Israel, his inheritance? He believes also in Nathan that he prophesied and also in Gad: but of Solomon that the Lord appeared to him in a vision: and of Elias that he was taken up into heaven: believes all his works which are recorded, his signs and his miracles: but also of Eliseus, who not only made the dead

it is written: "The just man liveth by faith."[23]

son of the Sunamitess to rise, but also caused a dead body, thrown on his bones to have life. Therefore, each one of the faithful ought to believe everything which is written about Ezechias, that in his days the shadow of the sun retreated. Therefore, our faith, first of all is in our Lord Jesus Christ, but because of Him, also in all the saints, patriarchs, prophets, or apostles of Christ, in that measure which we referred to above.[24]

Immediately the question arises: Did St. Jerome write this passage by chance? Or was he dependent upon Origen? That a negative answer should be given to the first question, and an affirmative to the second will appear after a close study of the literary relationship which exists between the two texts. Unfortunately for our study we have only this fragment on which to base our conclusion. As a first point, we know that the passage, as contained in the writings of Origen, is a part of the commentary on Philemon. This much St. Pamphilius tells us. Here our source of direct information ends. In all probability Origen's passage is a commentary on the same verse as in St. Jerome. Were we in the presence of a text which demanded such an interpretation there would be some underlying reason for both writers adopting the same mode of expression. But this is not the case. Any one reading the verse in question must be struck by the comment which both Origen and St. Jerome make upon it. This fact is significant, and arouses a suspicion at once that the accounts are not independent one of the other. As far as is known, no commentator, on his own initiative, has ventured this explanation, and if he has it was because he borrowed it from St. Jerome and did not arrive at it independently. Such agreement as exists between these two writers, on a text whose wording could not suggest such an exposition, seems so strange that no explanation, unless it be that of depend-

[23] *In Phil.* 5, P. L. XXVI, 609.
[24] Cf. Pamphilius, *Apologia pro Origene*, P. G. XVII, 591-593.

ence, will suffice. No one has ever interpreted the passage as Origen and therefore no one would offer his development. Besides it can be shown that St. Jerome's idea in this particular passage is not personal. He did not arrive at it by his own personal efforts as is evidenced by his commentary on Ephesians. In this Epistle we have a text which is strikingly similar to the fourth verse and following, of Philemon. The passage is, "Wherefore I also, hearing of your faith that is in the Lord Jesus and of your love towards the saints." [14]

It is, as it stands, as suggestive of the idea of the impossibility of faith in God without faith in His saints, as the text in Philemon. If, in St. Jerome's mind, the text of the latter Epistle has such a meaning, then the text of Ephesians should have the same. But this is not actually the case. He gives no hint of such an explanation; in fact, does not even refer to it. Were it not in his works one would doubt, and would have good reasons for doubting, that one and the same mind interpreted both passages. It may be true that he forgot the interpretation which he formerly gave, and it may be equally true that he changed his opinions. All this *may* be true, but it is not borne out by the facts of the case. If he had one gift, it was a tenacious memory, the proof of which lies in his wonderful knowledge of the Bible. Besides, the commentary on Ephesians was composed in the following year, so that there was no time for forgetfulness, nor for radical change in opinion. There must be a reason for his unsatisfactory explanation of Eph. 1, 15, unsatisfactory in this sense, that it was not interpreted, as it should have been, in the light of Phil. 5. It might be asked, however, did Origen interpret the verse of Ephesians as he did Philemon? This question, of course, cannot be definitely answered, for we have not Origen's work. But even if both failed to comment on Ephesians as on Philemon, it only gives us another evidence of the former's dependence on the latter. To admit that both were led by chance to a similarity of treatment, not in one but in two distinct, yet almost identical passages, is demanding too much of human credence. This

[14] Eph. 1, 15.

becomes the more emphatic when we view that both, in the development of their fundamental idea, call attention to two points which are identical. Both strongly insist that, first of all, the faith in the saints spoken of, is that very faith by which we believe that the saints are in reality true saints; and secondly, that the faith demanded of the faithful is a faith which believes everything written about the saints. These two ideas are illustrated by a brief sketch of Old Testament history. For both, the sources were the same, and in this regard, it would not seem so unnatural that both should hit upon the same examples here and there. Difference of subject matter always entails difference in terminology, and *vice versa* identity of theme often results in identity of language. No critic will deny this. But the identity of choice here is too great, and it must point to literary dependence. One need but take the little phrase, "quod autem dico tale est" and compare it with Origen's "quod autem dicimus tale est" to see how closely St. Jerome followed the Alexandrian. For not only is its language almost identical, for the only change is the substitution of a singular verb for a plural, but its very position is similar in both authors. It occurs as a hyphenated clause between the explanation of St. Paul's text and the illustration of the text. Besides, it occurs between two phrases which, although not absolutely the same as regards the general contents, are strikingly similar. Thus:

| JEROME. | ORIGEN. |
|---|---|
| Non est in Deum perfecta dilectio et fides quæ in ministros ejus odio et infidelitate tenuatur. *Quod autem dico tale est.* Credit quispiam in conditorem Deum, etc. | Non enim potest esse perfecta in Deum fides, nisi quis habeat et hanc fidem, qua de sanctis quod sancti sunt creditur. Quod autem dicimus tale est: Qui crediderint in Deum, etc. |

How unlikely it appears that both should employ a phrase not only similar in language but which serves the same purpose in both, and occupies a position between two phrases which in both are identical in thought and almost so in regard to language, without any dependence one upon the other. St. Jerome

*must* have known of Origen's commentary when he wrote. Nay, more; he must have had this commentary before him when he composed his work.

In justice to the saint, however, it must not be thought that he ever wilfully followed the great Alexandrian scholar in any of his opinions which involved the denial of any of the Church's dogmas. Although he confidently wrote on the passage Dt. XXI, 12, 13, "If we take all these things according to the letter are they not ridiculous?" [15] he nevertheless gave credence to many of the seemingly unlikely stories of the Bible and denied the same credence to others. He unhesitatingly subscribed to one of the most wonderful narratives of the Old Testament, namely, the incident of Jonas and the whale. He vehemently defends its historical character, maintaining that those who regarded it as unfounded in fact, believe stories more incredible than this.[16] Again, when commenting on the narrative of Nabuchodonosor's madness, he has no hesitancy in accepting it in its historical sense. It cannot for a moment be doubted that the saint felt the strangeness of both events. But in his acceptance of both he was swayed by dogmatic reasons. When the holy doctor accepted the Jonas narrative, its citation by the Lord as a prediction of His Resurrection influenced him in retaining its historical character. To reject it meant for him a flat denial of the dogma of the Resurrection. This he could not afford to do, and would not do, for whatever may have been his faults he never knowingly gave himself over to any heretical doctrine. As regards the second story, we are met by the same reason and the same motive. Dogma was at stake and had to be defended at all costs. This becomes clear from another passage in St. Jerome's commentary on Jonas. Whilst giving an explanation of Jon. III, 6, 9, he writes. "I know that many interpret the king of Ninive (who at last heard the prophet's preaching, and descended from the throne, and clothed in sack-cloth, and sat in ashes: not content with his own conversation, he proclaims penance also the other princes, saying:

[15] Ep. 21.
[16] *In Jonam* II, 2, P. L. XXV, 1131-1132.

Let men and beasts and oxen and sheep be tormented with hunger, let them be covered with sackcloth, and that turning away from their former evils they apply themselves wholly to repentance) as representing the devil, who in the end of the world (because no rational creature made by God will perish) laying aside his pride, will do penance and will be restored to his former state. To confirm this opinion they bring forward that example from the Book of Daniel where Nabuchodonosor, doing penance for seven years, was restored to his kingdom again. But this interpretation we reject because Sacred Scripture does not say this, and because all fear of God would be lost, while men would indulge in every vice thinking that even the devil, who is the author of evil, can be saved. And we know that in the Gospel, sinners are cast into eternal fire which is prepared for the devil and his angels, and that of those it is said: Their worm shall not die and their fire shall not be quenched." [17]

To whom does he refer when he says, "many interpret the king of Ninive as representing the devil who in the end of the world . . . . will be restored to his former state?" We know only of one man who advocated such a view, and that was Origen. St. Jerome could not force himself to accept this interpretation without endangering his own faith, and the faith of the people at large, and consequently abandoned the allegorical interpretation and fell back on its literal meaning. By the "many" he has in mind one man, for as students of his writings know, he very often adopts this plural form when he has in mind to give one man's opinion. When this commentary was written, St. Jerome was undergoing a change in his attitude in regard to Origen. He was beginning to lose that incautious but great admiration for the learned scholar, and although he does not mention him by name, it is the first time that he declares against his views. He realized full well the strangeness of the story, but he realized fully as well that the only spiritual interpretation open to him and current at that time, meant a denial of the eternity of hell. His orthodoxy

[17] *Is.* LXVI, 24, P. L. XXV, 1142.

could never brook such a denial. The only alternative, as he saw it, was to accept the story as it was, and attempt some sort of an explanation.

In how far we of to-day are to judge St. Jerome must be clear. His methods may not have been our methods, but we cannot find it in our heart to condemn him even though his commentaries are largely compilatory and in most places where personal, often contradictory. To him all Scripture scholars owe an incalculable debt of gratitude, and if he had achieved nothing else than the preservation of many precious exegetical fragments from the pen of Origen, Apollinaris, Didymus and others, his work would still be regarded as priceless.

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## NEWMAN'S SERMONS AND THE ENGLISH CATHOLIC REVIVAL

The main reason for this article is the settled conviction that the chroniclers of the Tractarian movement have generally overlooked, or at least greatly underrated, the very important part which Newman's Sermons played in the rise and spread of that momentous Catholic revival which shook the Anglican Establishment to its very foundation, brought back so many cultured Englishmen to the Church of their fathers, and changed the mental attitude of the whole English-speaking world towards the Church Catholic.

As a rule these chroniclers insist chiefly on the public historical events connected with the movement; laying sufficient, perhaps undue, stress on the effect of the Tracts for the Times, (particularly Tract 90) the Hampden incident, the Jerusalem bishopric, etc., but generally failing to attach due weight and importance to the quiet, but forceful, factor that had been at work for years previous to the dénouement, preparing men's minds and hearts for the change that was to come. There is every good and valid reason for believing that it was the sermons delivered by Newman at the University and St. Mary's, Oxford, that sowed the good seed which gradually blossomed into Tractarianism, and finally had its full fruition in the whole-hearted acceptance of Catholic faith and obedience.

Unless we realize the effect produced by these sermons, it is difficult to account for the impression made on Newman's disciples by such incidents as the Hampden affair, the Jerusalem bishopric, or even by the general anti-Catholic policy of the Establishment. Such, and similar methods were not at all new to Anglicanism; they had been in use for several centuries without protest. What was wrong now with what had previously been right? Only this: that many of England's foremost religious thinkers had taken a new view-point. Whereas they formerly gloried in the title of Protestant, they now

claimed to be Catholics; and, as such, they protested against the un-Catholic, or anti-Catholic, proceedings of the Established Church. And what was it that changed their point of view? A careful study of Newman's sermons, and of their deep and widespread influence on the religious thought of that day convinces us that they had more to do with it than may appear at first glance; much more than any other single cause; very much more than any one of the historical incidents above-mentioned: for, after all, the furore, the antagonism and disgust called forth by these historical incidents, sprang precisely from the Catholic principles already deeply implanted in the Tractarians—and implanted, most probably, by the sermons of Newman. In the March, 1913, issue of *The Bulletin,* the present writer recalled Newman's own words to show that it was not logic or history, but rather the devotional side of the Church, that ultimately effected the great Tractarian leader's conversion. So may we reasonably believe that, while logic and history played their part in the Romeward-trend, or home-coming, of his followers, the foundation, or starting-point, for the great mass of Anglican converts was the Catholic feeling or sentiment, engendered in them by the preaching of their leader.

In his preface to the eight volumes of "Parochial and Plain Sermons," Father Copeland says: "They made, in their day, partly through their publication, but yet more, probably, through their living effect upon those who heard them, a deep and lasting impression for good on the Communion for whose especial benefit they were designed; they exercised an extensive influence very far beyond it." No doubt, the printed word gives but a very faint notion of the impression the spoken word made on his audience as it came from the lips of this magnetic personality, of this man whose earnestness, devoutness, purity of life, sincerity, unselfishness, and religious simplicity, joined to the highest powers of intellect, had won the admiration and the love of all who ever came under his influence.

The following extracts from Principal Shairp's tribute to the wondrous qualities and effects of Newman's preaching are somewhat lengthy: but they are well worth the space they fill. "The centre from which his power went forth," writes Dr. Shairp,

"was the pulpit of St. Mary's, with those wonderful afternoon sermons. Sunday after Sunday, month by month, year by year, they went on, each continuing and deepening the impression the last had made. . . . When he began to preach, a stranger was not likely to be much struck, especially if he had been accustomed to pulpit oratory of the Boanerges sort. Here was no vehemence, no declamation, no show of elaborated argument, so that one who came prepared to hear a 'great intellectual effort' was almost sure to go away disappointed. Indeed, I believe that if he had preached one of his St. Mary's sermons before a Scotch town congregation, they would have thought the preacher a 'silly body.' The delivery had a peculiarity which it took a new hearer some time to get over. Each separate sentence, or at least each short paragraph, was spoken rapidly, but with great clearness of intonation; and then at its close there was a pause lasting for nearly half a minute, etc. It took some time to get over this, but that once done, the wonderful charm began to dawn on you. The look and bearing of the preacher were as of one who dwelt apart; who, though he knew his age well, did not live in it. From the seclusion of study, and abstinence, and prayer, from habitual dwelling in the unseen, he seemed to come forth that one day in the week to speak to others of the things he had seen and known. . . . The local, the temporary and the modern were ennobled by the presence of the Catholic truth belonging to all ages that pervaded the whole. His power showed itself chiefly in the new and unlooked-for way in which he touched into life old truths, moral or spiritual, which all Christians acknowledge, but most have ceased to feel. . . . As he spoke, how the old truth became new! How it came home with a meaning never felt before! He laid his finger—how gently, yet how powerfully!—on some inner place in the hearer's heart, and told him things about himself he had never known till then. Subtlest truths, which it would have taken philosophers' pages of circumlocution and big words to state, were dropt out by the way in a sentence or two of the most transparent Saxon. What delicacy of style, yet what calm power! how gentle, yet how strong! how simple, yet how suggestive! how homely, yet how refined! To call these

sermons eloquent would be no word for them; high poems they rather were, as of an inspired singer, or the outpourings as of a prophet, rapt, yet self-possessed. And the tone of voice in which they were spoken, once you grew accustomed to it, sounded like a fine strain of unearthly music. Through the silence of that high Gothic building the words fell on the ear like the measured drippings of water in some vast dim cave. . . After hearing these sermons, you might come away still not believing the tenets peculiar to the high church system; but you would be harder than most men if you did not feel more than ever ashamed of coarseness, selfishness, worldliness, if you did not feel the things of faith brought closer to the soul." (Ap. Ward's *Life of Newman,* Vol. I, pp. 64, 65.)

And even Kingsley, in the very midst of his bitter tirade against Newman, bears witness to the wonderful charm and power of his preaching: "as he swept magnificently past on the stream of his calm eloquence, seemingly unconscious of all presences, save those unseen, he delivered, unheeded, as with the finger-tip, to the very heart of an initiated hearer, never to be withdrawn again. I do not blame him for that. It is one of the highest triumphs of oratoric power."

It is clear enough from this that the written sermon gives but a very faint idea of the potency of Newman's spoken word. Nevertheless, the good effect of his preaching was by no means confined to the narrow circle of St. Mary's, or of Oxford. By reason both of the man and the matter, the printed word found its way to the eye, and the mind, and the heart of religious thinkers, even in the remotest corners of Britain. Nor was it merely a temporary or passing effect. It still lives; and England, and the religious world generally, are still feeling it. As Father Copeland remarks: "Many things, indeed, contained in these volumes have become, from the very readiness of their first acceptance, and from their gradual reception into the current of religious thought, so familiar that it requires some retrospect of the time previous to their appearance to appreciate the original freshness with which they brought out the fundamental articles of the Christian Faith— . . . and to understand the degree in which they have acted, like leaven, on the mind and

language and literature of the Church in this country, and have marked an era in her history." Even apart from Newman's personal fascination and vigor as a preacher, there is enough, and more than enough, in the subject-matter of the published sermons, to beget in the reader a fond admiration for Catholic principles and practices. To Newman's compatriots his style of preaching was a revelation; not the old, cold, dry-as-dust formalism of the typical Anglican parson—the empty, vapid, non-committal monologues usually rattled off in a routine, matter-of-fact way, to fulfil a weekly duty—but actual and practical sermons, instinct with religious life and fervor. They were the words of a man of intense convictions, who felt deeply the truth of what he said, and who had evidently first practised what he afterwards preached. There was, in fact, as much difference between the usual humdrum discourses of that day, and Newman's sermons, as there is between the dry bones of the skeleton, and the healthy flesh and blood of the normal living man.[1]

"They met, at that time," writes Father Copeland, "very real and great moral, intellectual, and spiritual needs of man—in giving depth and precision and largeness to his belief and apprehension of the mysteries of God, and seriousness and accuracy to his study and knowledge of himself. . . . They found a response in the hearts and minds and consciences of those to whom they were addressed, in marvelous proportion to the affectionate and stirring earnestness with which their author appealed to the conscious or dormant sense of their needs," etc. And all the competent judges who ever listened to him confirm this testimony, even his most determined adversaries. And they are generally agreed too, in fixing upon the main source of his extraordinary power. We have given Dr. Shairp's explanation. Wilfrid Ward (*Life of Newman,* Vol. 1, p. 15) attributes it to "his extraordinary power of psychological analysis, his in-

[1] We have the word of Newman himself anent the dullness and deadness and unpracticalness of the average Anglican discourse. In the *Idea of a University* (p. 140), he writes: "The sermons of the English divines of the 17th century, how often are they mere repertories of miscellaneous and officious learning!"

sight into the workings of the human mind in individuals and in bodies of men." And Charles Kingsley writes: "the preacher who had the reputation of being the most acute man of his generation, and of having a specially intimate acquaintance with the weakness of the human heart."

The chief aim of Newman's discourses was to bring about a "reaction from the dry and superficial character of the religious teaching and the literature of the last generation or century," (the 18th) and to supply "the need that was felt both by the hearts and the intellects of the nation for a deeper philosophy." The needs of the intellect he cared for principally in the University sermons; the needs of the heart, chiefly in the parochial and plain discourses. "The philosophy of faith," writes Ward, (*Life,* Vol. I, p. 58) "formed the subject of the remarkable sermons preached before the University, and afterwards published in 1843 as a volume. He (Newman) characterizes this volume, in writing to James Hope, as 'the best, not the most perfect, book I have done. I mean there is more to develop in it, though it is imperfect.' . . . The University sermons . . . were 'caviare to the general,' for the questioning attitude on religious belief was not widespread as yet among their readers. But by the more speculative minds in Oxford, as W. G. Ward, and the students of Coleridge, they were regarded, as by Newman himself, as containing his best and most valuable thoughts."

Touching the parochial and plain sermons, which appealed more to the needs of the heart, Ward writes: (*ibidem*) "The parochial sermons at St. Mary's, however, were the main instrument of Newman's influence on the Oxford of those years. They appealed to a far wider class than the University sermons, and the indelible impression they made on many minds has been recorded by eminent men of widely different schools of thought—by J. A. Froude and A. P. Stanley, by Mr. Gladstone and Sir Francis Doyle, by Principal Shairp and Lord Coleridge, as well as by such disciples of the movement as Henry Wilberforce and Dean Church. . . . 'They belong,' writes Dean Stanley, 'not to provincial dogma, but to the literature of all time.'"

As their title indicates, the sermons delivered at St. Mary's were intended to be plain and simple, easily intelligible to the average hearer. There were few, if any, attempts at high flights of rhetoric or oratory. So plain and simple, in fact, that the spies who were always at his heels, dogging his footsteps, as the Pharisees hounded the Master, regarded his sermons as artifices, as words intended, not to express, but rather to conceal, his real thought; as a sort of secret cipher code to be understood only by the initiated; and they were constantly on the alert to seek out hidden meanings in his words. Witness the charges of Kingsley, anent which Newman writes, half humorously, half pathetically: "This writer says 'I know that men used to suspect Newman—I have been inclined to do so myself—of writing a whole sermon, not for the sake of the text or of the matter, but for the sake of one simple passing hint—one phrase, one epithet.' Now observe, can there be a plainer testimony borne to the practical character of my sermons at St. Mary's than this gratuitous insinuation? . . . The same report was spread about me twenty years ago as this writer spreads now, and the world believed that my sermons at St. Mary's were full of red-hot Tractarianism. Then strangers came to hear me preach and were astonished at their own disappointment. I recollect the wife of a great prelate coming from a distance to hear me, and then expressing her surprise to find that I preached nothing but a plain, humdrum sermon. I recollect how, when . . . a number of strangers came to hear me, and I preached in my usual way, residents in Oxford, in high position, were loud in their satisfaction that on a great occasion, I had made a simple failure, for, after all, there was nothing in the sermon to hear. Well, but they were not going to let me off, for all my common-sense view of duty. Accordingly, they got up the charitable theory which this writer revives. They said that there was a double purpose in those plain addresses of mine, and that my sermons were never so artful as when they seemed commonplace; that there were sentences which redeemed their apparent simplicity and quietness. So they watched, during the delivery of a sermon, which to them was too practical to be useful, for the concealed point of it, which they could at least imagine,

if they could not discover." Remember, too, Kingsley's plain hint in the first passage I quoted from him: "delivered, unheeded, as with the finger-tip, to the very heart of an *initiated* hearer, never to be withdrawn again."

If one knew nothing of the effect of Newman's sermons beyond what he could gather from Newman's own rating of them, one would, in all likelihood, be inclined to consider them failures. The eminent preacher mentions frankly enough the comparatively few persons who were disappointed with him, but he says naught of the overwhelming majority that hung on his words as the words of an inspired prophet. At one time, after his retirement to Littlemore, he wrote rather despondingly to Keble anent his influence for good in the parish of St. Mary's. But the reader should remember Newman's perplexity of mind at that time. Keble, who knew better, tried to reassure him, and Keble's opinion in this matter was of far more worth than Newman's. Besides, we have only to recall the glowing tributes given in the course of this paper, from friends and foes, to realize that Newman greatly under-rated his own influence. And surely there is nothing surprising in this self-depreciation on the part of the man who was not aware, till years afterwards, that he was the real leader of the Tractarian movement, and that its disciples revered him to the extent of copying even his little peculiarities and mannerisms. True, he tells us that his audience at St. Mary's was mainly composed of University students, and that comparatively few of the parishioners attended, at least after he became suspected of Romanizing tendencies; but these University students were the brains of the nation, the future moulders of public opinion in Church and State, and consequently the best fitted to carry on the work so near and dear to his heart. This was the chief consideration urged upon him by his friends to induce him to hold on. "People tell me," he writes in the *Apologia* (p. 134), "on the other hand, that I am, whether by sermons or otherwise, exerting at St. Mary's a beneficial influence on our prospective clergy; but what if I take to myself the credit of seeing further than they, and of having, in the course of the last year, dis-

covered that what they approve so much is very likely to end in Romanism?"

And that is just precisely what it *was* bound to end in, for it had a very considerable leaven of "Romanism" in it from the start. Though the sermons "have been printed entire and unaltered, except in the most insignificant particulars," there is very little in them to which the orthodox Catholic can take exception. Father Copeland observes that "they cannot be free from passages which he (Newman) certainly knew would wish were otherwise, or would, one may be sure, desire to see altered or omitted." It is not at all surprising that there should be some few doctrinal errors in the sermons of a Protestant preacher. The surprising feature of the thing is that, in Newman's case, there are not a great many more. Aye, it is in truth almost incredible that the nine volumes of sermons which he delivered as an Anglican, should contain so very, very few anti-Catholic, or un-Catholic, passages, and that the discourses should be so almost invariably Catholic in tone. They are, in the main, the manifest outpourings of a mind and heart thoroughly imbued and saturated with the ascetic theology of the Church Catholic, such thoughts and expressions as might, not unaptly, have been penned by the authors of the "Imitation of Christ" and "Christian Perfection."

It must be admitted that, as regards a few distinctively Catholic doctrines, there are occasional unorthodox phrases; but even these are a distinct advance on the then prevalent Protestant views. To give a few instances: he never believed in Transubstantiation till he was received into the Church; yet he believed most firmly in a real presence of Christ in the Eucharist, and, on the occasion of Tract 90, claimed "the right of holding, with Andrewes, . . . the Mass, all *but* Transubstantiation, and with Hooker, that Transubstantiation itself is not a point for churches to part communion upon."

In his sermon on "The Eucharistic Presence," (Sermon XI, Vol. VI) he says: "The text speaks of the greatest and highest of all the Sacramental mysteries which faith has been vouchsafed, that of Holy Communion. . . . We call His Presence in this Holy Sacrament a spiritual presence, not as if 'spiritual'

were but a name or mode of speech, and He were really absent, but by way of expressing that He Who is present there can neither be seen nor heard; that He cannot be approached or ascertained by any of the senses; that He is not present in place . . . . though He is really present. . . . All that we know, or need know, is that He *is* given to us, and that in the sacrament of Holy Communion." And, in Sermon XI, Vol. VII ("Attendance on Holy Communion"), "The true reason why people will not come to the Holy Communion is this—that they do not wish to lead religious lives. . . . I need not remind you, my brethren, that there is a peril attached to the unworthy reception. . . . If they did truly and religiously fear the blessed sacrament, so far, they would not be in danger of an unworthy reception. . . . When a Christian first comes to Holy Communion, he comes with awe and anxiety. At least I will not suppose the case of a person so little in earnest about his soul, and so profane, as to despise the ordinance when he first attends it," etc. Not at all bad for a Protestant preacher; and not such a very poor preparation for belief in the real Sacrament of the Eucharist when he came to recognize it. And it may be noted in passing, that he had this belief in a real presence, as well as a devotion to the Mother of God, as far back as the beginning of the thirties. He informs us, himself, in the "Apologia," (p. 25) that "He (Hurrell Froude) fixed deep in me the idea of devotion to the Blessed Virgin, and he led me gradually to believe in the Real Presence."

Yet, notwithstanding his devotion to the Blessed Virgin, it may seem very strange indeed, at first blush, that the attitude of the Catholic Church towards Mary should have proved, for a long time, probably his greatest crux—a veritable stumbling-block, a scandal and a rock of offence. It was precisely the practice of the Church (as he understood it) anent devotion to the saints generally, and to the Mother of God in particular, that delayed, more than any other single consideration, his entrance into the true fold.[2] Not that he objected to these devotions in themselves, but because he thought that the Church carried

[2] "I could not go to Rome, while I thought what I did of the devotions she sanctioned to the Blessed Virgin and the Saints." (*Apologia*, p. 184.)

them to excess. His ideas and perplexities on this matter will be best understood by a few quotations from his own writings. In his sermon on "The Communion of Saints," (Sermon XI, Vol. IV) he says: "the Communion of Saints is an article of the Creed, and therefore, is not a matter of secondary importance, of doubt or speculation. . . . When we praise God in Holy Communion, we praise Him with the angels and archangels, who are the guards, and with the saints, who are the citizens, of the City of God. . . . When we profess the creed, it is in no self-willed, arbitrary sense, but in the presence of those innumerable saints who well remember what its words mean, and are witnesses of it before God . . . When we pray in private, we are not solitary; others are 'gathered together' with us 'in Christ's Name,' though we see them not, with Christ in the midst of them. . . . When we approach the bishops who are the centers of that ministry, what have we before us but the twelve apostles, present but invisible? . . . The unseen world, through God's secret power and mercy, encroaches upon this world; and the Church that is seen is just that portion of it by which it encroaches," and more to the same effect. But he tempers and qualifies it all with a considerable leaven of Protestant misunderstanding: "Lastly, while we thus think of the invisible Church, we are restrained by many reasons from such invocations of her separate members as are unhappily so common in other Christian countries. First, because the practice was not primitive, but an addition when the world had poured into the Church; next, because we are told to pray to God only, and invocation may easily be corrupted into prayer, and then becomes idolatrous."

The truth is: Newman really held, for years before his reception into the Church, sound Catholic views on devotion to Mary and the saints, without his being aware of the fact. And his not being aware of it was entirely due to a misconception of the teaching and practice of the Church on these points. That is plain enough to us to-day; and it was plain enough to Newman himself after his conversion. When he saw the Church from the inside, he realized that its doctrine of the Communion of Saints had been his own identical creed all along, though he

did not know it. "In spite of my ingrained fears of Rome," he writes in the *Apologia* (p. 165) "and the decision of my reason and conscience against her usages, in spite of my affection for Oxford and Oriel, yet I had a secret longing love of Rome, the Mother of English Christianity, and I had a true devotion to the Blessed Virgin, in whose college I lived, and whose Immaculate Purity I had, in one of my earliest printed sermons, made much of."

With the exceptions I have noted, and the four sermons delivered in 1841, to defend the Anglican system, and possibly a few others, the number of serious doctrinal errors in Newman's discourses is almost infinitesimal. That the sermons were generally Catholic in tone and spirit, was a fact easily recognized by his adversaries all along the line; and though Newman himself protested against this interpretation at the time, and protested in all honesty and sincerity, he saw later that his opponents were in the right;[3] that he had, however unwittingly and unwillingly, given very good grounds for their indictment.[4] In his reply to Kingsley (Preface to the *Apologia,* p. xvii) he writes: "It is not my present accuser alone who entertains, and has entertained, so dishonorable an opinion of me and of my writings. It is the impression of large classes of men; the impression of twenty years ago and the impression now. There has been a general feeling that I was for years where I had no right to be; that I was a 'Romanist' in Protestant livery and service; that I was doing the work of a hostile Church in the bosom of the English Establishment, and knew it, or ought to have known it. There was no need of arguing

[3] By saying, "his opponents were in the right," and had "very good grounds for their indictment," is meant, of course, so far as the *Catholicity* of the sermons is concerned. As regards the charges of insincerity, dishonesty, duplicity, under-handedness, treachery, trying to undermine the Establishment, and covert labors in the interest of Rome, needless to remark, Newman's traducers had not the faintest shadow of right, or a leg to stand on. It was not the charge of Catholicity that pained Newman, and to which he took exception, but the impeachment of his honesty and good faith. As previously stated, and as will further appear from the sequel, he himself frankly confessed that Catholic tendency in his writings.

[4] *Ibid.*

about particular passages in my writings, when the fact was so patent, as men thought it to be. First, it was certain, and I could not deny it, that I scouted the name 'Protestant.' It was certain again, that many of the doctrines which I professed were popularly and generally known as the badges of the Roman Church as distinguished from the faith of the Reformation."

Writing to Keble, in 1840, Newman says: "I cannot disguise from myself that my preaching is not calculated to defend that system of religion which has been received for 300 years, and of which the Heads of the Houses are the legitimate maintainers in this place. They exclude me, as far as may be, from the University pulpit; . . . and they do so rightly, so far as this, that they understand that my sermons are calculated to undermine things established. I cannot disguise from myself that they are. No one will deny that most of my sermons are on moral subjects, not doctrinal; still I am leading my hearers to the Primitive Church, if you will, but not to the Church of England. . . . But this is not all. I fear I must allow it, whether I will or no, I am disposing them towards Rome. First, because Rome is the only representative of the Primitive Church besides ourselves; in proportion, then, as they are loosened from the one, they will go to the other. Next, because many doctrines which I have held have far greater, or their only scope, in the Roman system."

In his Preface to the third edition of the Oxford University Sermons, Newman writes: "Such faults were only to be expected in discussions of so difficult a character (and such faults were rare, as the reader may judge from what follows of Newman's own testimony) as some of them pursue, . . . written with no aid from Anglican, and no knowledge of Catholic theologians. He is only surprised himself that, under such circumstances, the errors are not of a more serious character. This remark applies especially to the Discourses upon the relation of Faith to Reason, which are of the nature of an exploring expedition into an all but unknown country. . . . As they proceed, however, they become more precise, as well as more accurate, in their doctrine."

To appreciate these sermons properly, one must put oneself,

as much as posssible, in the historical setting of the time of their writing, and in the Protestant atmosphere which surrounded this unusual preacher at the time of their delivery. Unless we do that, we cannot possibly get a fair idea of what they meant to the England of that day, of the startling effect which they produced too, far beyond the bounds and confines of the British Isles. We must needs be favorably and deeply impressed by the matter and style of these sermons—by their genuine religious fervor, their intimate knowledge of God's ways and man's ways, their keen insight into the workings of the human heart, etc.—under any circumstances. Yet, had they been the work of *Father* Newman, the Catholic priest, writing for Catholics, under the guidance of the infallible Church, with fixed and sure principles of faith and morals, we should not be greatly surprised; it would be quite the natural and expected thing. But that such gems of genuine Catholic thought and feeling should be the creations of Newman the Anglican, before the light of the true faith had dawned on him—while he was still groping about in the dark—that is the marvel, the wonder of it all.

To understand the greatness of the works of a Shakespeare, a Chaucer, or any of the other great creators of a national literature, one must remember the literary, or un-literary, conditions of their time, the difficulties they had to contend with, the disadvantages under which they labored. It will never, never do to measure them by the standards of the present. We must not forget that these geniuses were the pioneers, the path-finders, the men who blazed the trail for those who came after them. There are plenty of third-rate writers today who could improve upon the works of genius, so far as artificial polish or finish is concerned; plenty who can write more fluently or gracefully, who have a more copious vocabulary and a better acquaintance with the rules of grammar. But we are well aware that these moderns are, after all, only more or less clever imitators, filching the gems of the great original, creative minds; and no sane judge would think, for an instant, of ranking them with the masters and makers of the language any more than he would think of putting the tourist on a level with the discoverer who first

reached the hitherto unknown goal only after years of search and sacrifice. There is no credit in making an egg stand on end after a Columbus has shown the way.

And so in Newman's case. He, too, was a pioneer, a pathfinder, for those outside the pale of the true Church, in the delivery of God's Word. What he said might not have been so wonderful to a Catholic audience; though we are not so sure even of that; for, after all, not every Catholic preacher, by any means, could surpass Newman's real Catholicity of tone and spirit, even in the writings and utterances of his Anglican career. But the main point is that, at the time, Newman was a Protestant, and his hearers were Protestants, and his sermons were a veritable revelation to them. Never did man, since the day which saw the consummation of the great schism, speak in a church of the Establishment as this man spake at St. Mary's, Oxford.

Again, what he said seventy and eighty years ago, might not prove so startling today, even if said by one like himself, and to an Anglican congregation; because, to repeat the words of Father Copeland: "Many things, indeed, contained in these volumes have become, from the very readiness of their first acceptance, and from their gradual reception into the current of religious thought, so familiar that it requires some retrospect of the time previous to their appearance to appreciate the original freshness, etc. . . . and to understand the degree in which they have acted, like leaven, on the mind and language and literature of the church in this country, and have marked an an era in her history." Anglicans are accustomed to such thoughts and expressions nowadays, precisely because Newman's thoughts and expressions have become part and parcel of religious literature wherever the English language is spoken or read. When we bear in mind the testimony of those who had every means of knowing the effect of these sermons, who themselves formed part of the great preacher's audience, we can realize, to some extent at least, the unusualness of the discourses at the time of their delivery; we can understand readily that, for those who were wont to listen only to the dry and superficial sermonizing of the typical Anglican divine, Newman's

talks were an entirely new departure, and struck an entirely new note in the harmony of religion. Just imagine a Protestant minister preaching, almost with the faith and love of a Catholic priest, on the reverence due to the Blessed Virgin and the saints generally, attendance on holy communion, unworthy communions, etc.!

Cardinal Wiseman, in his article on "The Parables of the New Testament," (written for the *Dublin Review,* Sept. 1849) remarks that "only a Catholic can thoroughly realize them [the parables] or apply them. A Protestant may see in them just as much as the Jew did," and no more. Every careful student of Newman's sermons knows that, to one Protestant at least, this statement of Dr. Wiseman rarely applies. Newman's interpretation of the parables is generally quite Catholic. Take, for instance, the parable of the net cast into the sea and gathering fishes of every kind, good and bad. This and the analogous parable of the cockle growing side by side with the wheat till the harvest time, Wiseman makes the test, or touchstone, of the truth of his contention: "There has never been any founder of a false sect," he says, "who has not promised and pretended to make a perfect system . . . the elect alone have to reign, or even to exist; vice and evil are to disappear before their doctrines and rule. . . . This false principle is essentially in every heresy; it lurked in the early sects; it appeared palpably in Novatianism and Montanism; but it incarnated itself in Donatism. The basis of that heresy was that the Church could consist only of incorrupt members. . . . Protestantism is essentially Donatist, whether in its high-church theory of branch separation from the trunk, or in its lowest evangelical idea of an invisible elect church. Where was the confutation of this dangerous theory to be found? In the parables which we have arranged . . . the likening of the Kingdom of Heaven to a net gathering all sorts of fishes which are separated only on the shore."

Now take Newman's sermon on this very identical parable, (Sermon XV, Vol. III, pp. 206-208—preached in the first half of the thirties, at least fifteen years before Wiseman's article appeared) and you will find proof positive that Newman at

least did not come under Dr. Wiseman's indictment: "Also they (the first Christians) had the experience of their own and former times to show them, as in type, that in the Church evil will always mingle with the good. Thus, at the flood, there were eight men in the Ark, and one of them was reprobate; out of twelve apostles, one was a devil; out of seven deacons, one (as it is said) fell away into heresy; out of twelve tribes, one is dropped at the final sealing. These intimations, however, were not sufficient to realize to them—before the event, the serious and awful truth implied in the text, *viz.*, that the warfare which Christ began between His little flock and the world should be, in no long while, transferred into the Church itself, and be carried on by members of that Church with one another. This, I say, the early Christians did not see fulfilled, as our eyes see it; and so hard is it to possess ourselves of a true conviction about it, that even at this day, when it may be plainly seen, men will not see it. They will not so open and surrender their minds to divine truth, as to admit that the holy Church has unholy members, that blessings are given to the unworthy, that 'the Kingdom of Heaven is like a net that gathers of every kind.' They evade this mysterious appointment in various ways. Sometimes they deny that bad men are really in God's Church, which they think consists only of good men. They have invented an Invisible Church, distinct and complete at present, and peopled by saints only—as if Scripture said one word, anywhere, of a spiritual body existing in this world separate from, and independent of, the Visible Church; and they consider the Visible Church to be nothing but a mere part of this world, an establishment, sect, or party." Surely, sound and orthodox and complete enough to have come from the pen of Dr. Wiseman himself.

There is one other characteristic of these sermons which is well worth noting—one, too, in which the reader of today has an advantage over Newman's immediate hearers, for the simple reason that it was a matter of the future, a prediction whose fulfilment they could not possibly foresee, but which *we* have seen fulfilled. I refer to Newman's remarkable gift of prognosis, of which Father Copeland writes: "But, besides their

relation to the past, it will be seen in their republication how the spirit which dictated them (the sermons) pierced here and there through the cloud which hung over the future, and how the author warned us, with somewhat of prophetic forecast, of impending trials and conflicts, and of perplexities and dangers, then only dimly seen or unheeded, of which it has been reserved to the present generation to witness the nearer approach." [5]

And not in his sermons only, but on many other occasions as well, did Newman show himself possessed of this wondrous foresight much akin to prophecy. To mention a few out of many instances: he showed it by anticipating Darwin and other modern evolutionists, in his seven notes or marks of a genuine development; ("Development of Doctrine") he showed it by anticipating and fore-casting the Catholic University policy of the present. As Wilfrid Ward puts it: (*Life of Newman,* p. 368) "Speaking broadly, Dr. Cullen seems to have aimed at the exclusion of all that was dangerous in modern thought; Newman rather at such mental and moral training as would enable Catholics to face dangers which were, in the long run, inevitable. 'If then a University is a direct preparation for this world' (Newman had written in his Lectures on the Scope and Nature of University Education), 'let it be what it professes. It is not a convent; it is not a seminary; it is a place to fit men of the world for the world. We cannot possibly keep them from plunging into the world with all its ways and principles and maxims, when their time comes; but we can prepare them against what is inevitable; and it is not the way to learn to swim in troubled waters never to have gone into them.'"

When, in the first flush and fever of their new-made discoveries, (real and imaginary) some of the most prominent physical scientists of his day wrote and talked in such a vein as to alarm even the elect; when a mutual misunderstanding between the representatives of theology and the coryphaei of "science" led both elements to believe that the twain were mutually antag-

[5] Newman himself seems to have been aware of his gift of almost prophetic foresight; for Ward tells us he often used to say: "I write for the future."

onistic, when many began to fear that the doom of the Sacred Book was sealed, Newman was one of the few who remained perfectly calm and serene and unafraid throughout. We know *now* that it *was* all the result of a misunderstanding; Newman knew it *then*. He didn't believe in rushing headlong into print to contradict or explain every new theory or hypothesis brought forth. Patience was his motto; let them alone for a brief while, and things will eventually right themselves; solvitur ambulando. And the sequel proved that he was right. "How often has the wish risen in his heart," (he writes in the *Apologia*, p. 262) "that some one from among his own people should come forward as the champion of revealed truth against its opponents! Various persons, Catholic and Protestant, have asked me to do so myself; but I had several strong difficulties in the way. One of the greatest is this, that at the moment it is so difficult to say precisely what it is that is to be encountered and overthrown. I am far from denying that scientific knowledge is really growing, but it is by fits and starts; hypotheses rise and fall; it is difficult to anticipate which of them will keep their ground, and what the state of knowledge in relation to them will be from year to year. In this condition of things, it has seemed to me to be very undignified for a Catholic to commit himself to the work of chasing what might turn out to be phantoms; and, in behalf of some special objections, to be ingenious in devising a theory which, before it was completed, might have to give place to some theory newer still, from the fact that those former objections had already come to naught under the uprising of others. It seemed to be specially a time in which Christians had a call to be patient, in which they had no other way of helping those who were alarmed, than that of exhorting them to have a little faith and fortitude and to 'beware' as the poet says, 'of dangerous steps.' . . . 'Fear ye not, stand still; the Lord shall fight for you, and ye shall hold your peace.'"

Quite a while, not only before agnosticism became popular, but even before it was known as such at all, Newman foresaw its coming. "The word 'agnostic' was not then known. Yet the tendency it expresses had long been noted by Newman. He

foresaw its rapid spread. . . . We are in our own day familiar with Professor Huxley's comparison of theological speculation to conjectures as to the politics of the inhabitants of the moon. It is almost startling to see how closely this jibe of Huxley's in the eighties was anticipated by Newman in the fifties. It is set forth by him in an address entitled, 'A Form of Infidelity of the Day.' 'I may be describing a school of thought in its fully developed proportions,' he writes, 'which at present every one to whom membership with it is imputed will at once begin to disown, and I may be pointing to teachers whom no one will be able to descry. Still, it is not less true that I may be speaking of tendencies and elements which exist, and he may come in person at last who comes at first to us merely in his spirit and in his power." (Ward's *Life of Newman,* p. 392.) And he goes on to portray the agnostic of today just as we have all come to know him.

The antagonism between theologians and scientists, however, did not prevent Newman from recognizing the value of real scientific achievement, or from foreseeing the good results that would accrue from it as soon as it had found its proper place. "The most conservative theologians," says Ward, (*Life,* p. 401) "among Protestants as well as Catholics, were inclined to regard the new theories of the time as aggressions on theology, to be repelled. Newman, on the contrary, saw very early that, with whatever incidental extravagances, they represented a fruitful activity, a real advance in the positive sciences, although they were doubtless used by the type of scientists represented a few years later by Huxley and Tyndall, as weapons of attack on current orthodoxy."

To conclude: multitudes have admired and marveled at Newman's wonderful intellect, at the depth and variety of his learning, his powers of reasoning, his matchless style, his mastery of English prose, etc. His vigorous and unassailable defense of the Church, in his lectures on "The Present Position of Catholics in England," with its strong vein of humor, and its cultured irony; and the thorough-going honesty, sincerity and human interest of the *Apologia,* may hold the thousands spellbound. But, for some few of us at least, Newman's sermons

deserve to rank among the greatest and best of his works, and even among the wonders of his age. And, after duly weighing and considering them, we must be firmly convinced that the Oxford University Sermons, and even more particularly, the Parochial and Plain Sermons delivered at St. Mary's, by Newman the Anglican, went a very great way towards preparing the soil and sowing the seed of sound doctrine, and ultimately bringing about the Renaissance of Catholicity in England.

JOHN E. GRAHAM.

## BOOK REVIEWS.

**The English Catholic Refugees on the Continent, 1558-1795, Vol. I. The English Colleges and Convents in the Catholic Low Countries, 1558-1795.** By the Reverend Peter Guilday, Docteur ès Sciences Morales et Historiques (Louvain), Instructor in Church History, Catholic University of America, Washington, D. C. Longmans, Green and Co., London and New York. 1914. 8vo., pp. liv + 480.

This work is valuable not only because of its subject but because it affords the key to a proper understanding of more than two centuries of English Catholicism. The enforcement of the dangerous principle of Protestantism, cujus regio illius religio, meant the extinction of Catholicism in those countries in which the ruling class had accepted the doctrines of the reformers. In England the principle found concrete expression in two acts of Parliament,—the Act of Supremacy and the Act of Uniformity. By the Act of Supremacy the supreme ecclesiastical authority in the realm was vested in the crown, and by the Act of Uniformity, the manner of worship was prescribed. In the face of these enactments English Catholics had no choice but apostacy or proscription. For large numbers the latter took the form of voluntary exile. The motive of their exodus was not so much fear of punishment at home, as the hope of being able, while following the dictates of conscience, to provide means of ministering to the spiritual needs of those who remained behind. One phase of this movement, and the most important, is dealt with in this study, namely, the Ecclesiastical Foundations in the Catholic Low Countries. The work is divided into thirteen chapters. In the first an excellent account is given of the real character of the movement, the purposes of the exiles, and the difficulties which beset them. The expatriation of numbers of English men and women for religion's sake, was resented at home. It met with languid interest on the continent, and was constantly exposed to the danger of being drawn into the political intrigues of the time; but in spite of all these obstacles, the movement preserved its primitive character and purpose and remained strong and vigorous until the doubtful blessing of the French Revolution, restored many of the exiles to England. There

they gave inspiration to that revival of Catholicism which made such powerful strides in the nineteenth century. It is no small merit to have analyzed the true character of this movement, and it is a great achievement to have set it forth so clearly and impartially as we find it here.

In the remaining chapters eleven religious Foundations in the Low Countries are discussed, viz.: The English College at Douay, the Carthusians, the Bridgettines of Syon, the Jesuits, the Institute of the Blessed Virgin Mary, the Monks and Nuns of the Order of St. Benedict, the Franciscans, the Carmelites, the Canonesses of St. Augustine, the Canonesses of the Holy Sepulchre, and the Dominicans. In each a short summary of the circumstances surrounding the expulsion from England and the establishment on the Continent precedes the history of the trials and struggles of more than two hundred years, the destruction of the continental foundations and the resumption of activity in England. The work of Dr. Guilday supersedes all that has hitherto been written on this subject, and because of the use of stores of new material gives it a fresh and unique significance. The tone of the book is constructive and unbiassed. By its broad and thorough scholarship it fittingly takes its place in the magnificent series of historical monographs which have issued from the Historical Seminar of the University of Louvain, and it exhibits all the characteristics which distinguish the work of Canon Cauchie the head of the Seminar and his many learned disciples. A particularly striking character in this work is seen in the fact that it offers a systematic presentation of a subject which has hitherto been dealt with superficially or piecemeal. It is the fruit of laborious research in archives and libraries, and the product of careful sifting of manifold sources which are unavailable to any but special students. It bears on every page the evidence of tireless industry and scholarly purpose. It marks out the great lines of a subject which cannot fail to become more engrossing as it becomes better known. All the elements which contributed to the English Catholic Diaspora are reduced to their proper form and place, and it is not too much to expect that Dr. Guilday's work will be the nucleus round which a multitude of special subsidiary studies dealing with details will grow up in the near future. In addition a valuable chapter is supplied on the history of the political aspects of Protestantism.

The enumeration and classification of the copious source material

and the extensive Bibliography which are prefixed to the book, the careful and discriminating analysis of the problems, and the judicious arrangement of the subject matter ought to stimulate the interest and the literary activity of Catholics in this field. The study of the Foundation Movement is a splendid contribution to Catholic historical literature. No work of recent times better deserves a place on Catholic bookshelves. It is suitable for the general reader as well as the scholar and is essential to everybody who desires to know the condition of Catholicism in places subject to English influence not only in the past but at the present time.

PATRICK J. HEALY.

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**The Protestant Churches.** Their Founders, Histories and Developments. How the Reformation Spread. The Beliefs, Practices, Customs and Forms of Worship of the Different Denominations. Their Ministers, Congregations, Membership and Cost of Building. By the Reverend James Luke Meagher, D. D., President of the Christian Press Association. Christian Press Association: New York. Pp. 653.

It would not be just to conclude from the title of this book that it is a mere colorless directory of protestant sects and heresies. The enumeration of the many protestant associations is fairly complete, and the author sets forth his characterization of them in vigorous terms. It demanded patience and industry to have drawn up the mere list of these numerous protestant bodies, but not only has this been accomplished, but succinct histories of each are given together with statistical references wherever available to their present numbers and distribution. Every page is characterized by a distinctly polemical tone. The reader is carried on from some general considerations regarding the Church and its enemy, sectarianism, through the histories of Luther, Calvin and the other reformers down to some of the present-day growths, notably the Christian Science Church of Mrs. Eddy. The work ought to act as a counterpoise to the violent anti-Catholic propaganda which has been so actively carried on in certain protestant circles of late.

PATRICK J. HEALY.

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**Manuel de sociologie catholique, d'apres les documents pontificaux.** M. le Chanoine P. Poey. Beauchesne, Paris, 1914.

**Cours de doctrine et de pratique sociales.** Xe Session. Versailles, 1913. Paris, Gabalda.

1. This Manual presents an excellent summary of Catholic doctrine and documents, together with excursions into the field of economics, theology, political science and social reform in as far as the Catholic Church is called upon to give expression to her attitudes. The author presents Sociology as a science which offers principles and direction of life rather than observation and description of it. Since the term Sociology is used in widely different senses by writers, no fault may be found with Dr. Poey in his use of the name. It may be well, however, to advise the reader that the volume does not take into account in any manner, the modern literature and the theories that are known in academic circles, under the name Sociology.

Judging the volume by its professed purpose, one must give it credit for conciseness and completeness and authority. Since the treatise follows very closely the approved lines of thought and action which obtain in Catholic circles, there is little need of entering upon any detail with a view either to judge or to commend the volume. It is a very creditable contribution to the rich and helpful literature for which we must thank our friends in France.

The reviewer would have been pleased (if his preference may be alluded to without impropriety), had the author taken into account certain modern developments which require, whether or not we will it, a restatement of doctrine. For instance, the chapter on Private Property restates our traditional doctrine briefly and clearly. It does not, however, test that doctrine by the fundamental features of modern Private Property. The separation of ownership from management in modern industrial property, control of industrial policy by majority stock and corresponding impotence of the minority, the inability of vast numbers to acquire property, the complicated relations of the modern credit system to the institutions of property, the vast increase in State activity creating many new forms of social property which supplement Private Property, and other features of the problem compel us to restate our doctrine although they do not compel us to change any of its essential features. This is a service which modern empirical

Sociology ventures to perform, and at the same time, it is an advantage of which the author's method naturally deprives him.

In like manner, one misses in the author's discussion of the family, of war, of poverty, of distribution of wealth, such attention to the rich, modern, sociological literature on these and related subjects, as would furnish insight into the overpowering social processes which demand recognition in every attempt at moral and spiritual leadership in modern society.

These observations are made without any desire to underrate the service that Dr. Poey has rendered in publishing his Manual. Within its self-imposed limits, one may not refuse to it its meed of praise. Occasion may be taken, however, to say that the interests of the Church and the promotion of her social power, seem to require that we take into account increasingly the results of modern technical sociological scholarship in as far as these concern any restatement of our doctrine.

2. This volume presents an account of the meeting of the Semaine Sociale (Social Week) at Versailles in 1913. For the past ten years, it has visited annually the larger cities of France in the hope of stimulating local interest and organization as factors in the social and spiritual progress of France. There is scarcely a fundamental problem of social reform, of either theoretical or practical kind, which this busy and powerful organization has not touched during the few years of its existence. The meeting at Versailles undertook an exhaustive discussion of the theory of moral responsibility. The philosophy, theology and psychology of responsibility; its social and legal aspects; the responsibility of parents, of priest, of teacher, of employer, of laborer, of landowner, of writer, of consumer, is discussed in a thorough-going and practical way. Lest the list be incomplete, a chapter is added discussing with good humor and real point, those in attendance at the meeting of the Semaine. The discussions take account of modern social forces and processes in a way that adds a touch of reality to the entire volume. It may be commended without qualification for its service in setting forth the theory of responsibility in a day which is much inclined to ignore it, and the practical aspects of responsibility in a time when even those who would gladly do their duty, meet endless confusion in attempting to find out what it is.

WILLIAM J. KERBY.

**Babylonian Records in the Library of J. Pierpont Morgan;** Part III: Cuneiform Bullae of the third millenium B. C., by Clarence E. Keyser, New York, 1914.

Most of the texts published in this excellent volume belong to the time of the Ur Dynasty and are written in the Sumerian language. They come from collections originally found in Drehem and Jokha, cities to the southeast of Nippur, in Senkereh and Sippar, and may be divided into four general classes: 1, Bullae or Labels; 2, Tags in the shape of tablets; 3, Archive Labels; 4, Animal Tags. The first two classes were used chiefly in connection with the various receipts and expenditures of the temple; the archives labels are related to the filing cases for the temple records, and the animal tags, tied around the neck or horns of the animal, were used to indicate ownership. The book contains a descriptive catalogue of 190 specimens, the autographic reproduction of the 190 texts together with the transliteration and translation of 25 of them. To this have been added 8 plates giving heliotype reproductions of some tablets from each of the four groups. A very useful feature of the book is the general index of personal names, names of gods, temples, officials, places and months. This volume is a splendid contribution to our knowledge of the religion and customs of the ancient peoples of Babylonia and is another evidence of Mr. Morgan's munificent generosity in making available to Oriental scholars the priceless treasures of his library.

A. VASCHALDE.

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**Realia Biblica geographica, naturalia, archaeologica, quibus compendium introductionis completur et illustratur,** auctore Martino Hagen, S. I. In 8 (viii + 728 pp.) Frs. 10.00.

This volume intends to complete and illustrate the *Compendium introductionis biblicae,* written originally by the Rev. Rudolph Cornely and published from the sixth edition by the Rev. Martin Hagen.

It treats in alphabetical order first of geographical names, then of natural sciences and finally of archaeological things as far as they concern Holy Scripture. At the end it gives a complete index of all articles treated and exhibits colored maps of the mountain of Moriah, of Palestine in the time of our Lord and the Apostles, and one representing the itinerary of St. Paul in Asia

Minor. Finally it adds several plans of the Tabernacle, the temples, and their parts.

The *Realia Biblica,* which are a summary of the author's *Lexicon Biblicum* in three volumes, is a model of a brief but rich source of information on geographical and other topics which are of interest to Bible readers. Brevity and conciseness, accuracy and thoroughness are its chief features and make it a very handy and reliable work for consultation.

FRANZ J. COELN.

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**The Westminster Version of the Sacred Scriptures.** The New Testament, Vol. III, Part II. The First Epistle to the Corinthians. By the Rev. Cuthbert Lattey. xvii and 72 pp. London, New York, etc. (Longmans, Green and Co.)., 1914. 30 cents.

The Rheims and Douay Version which was in fact the only authentic version among the English-speaking Catholics for the last three centuries contains, as all know, many mis-translations and inappropriate renderings and can hardly be considered as the final Catholic Version in English. It is consequently a great blessing that a new translation, the so-called Westminster Version, is successfully progressing.

The last fascicle of this Westminster Version contains the translation of the first Epistle to the Corinthians. The rendering, which takes into account both the Vulgate and the original text, is, generally speaking, very careful, critical, appropriate and incomparably better than the old Version. It might however be improved if the explanatory remarks within the text itself and the separate titles within the chapters were omitted. Such additions certainly should not to be found in passages whose meaning is disputed. So to mention only one instance, in Ch. 7, v. 36 ff. the Greek text followed (as the translation "let them be married" shows) is ambiguous, the subject of ὑπέρακμος, perhaps being masculine and the meaning of ὑπέρακμος, possibly being "abounding in strength"; but this ambiguity is removed entirely by the rendering "she being past her youth" and by the addition in brackets. It seems to me that the translation should be as ambiguous as the original text, perhaps something like the following "having attained the fullness of youth," and the explanatory remarks should find their legitimate place in the footnote.

The footnotes (in which the translator is not afraid to use Greek) are very good, condensed but clear and sufficient, and indeed form a sort of brief commentary mostly of a scientific, not polemic character. The translation is preceded by a short introduction and followed by two Appendices, a short one by the author on the Vulgate reading in I Cor. xv, 51 and the other, a rather extensive one, by the Rev. A. Keogh, on the ministry in the Apostolic Church.

Let us here express the hope that the Westminster Version will be very soon completed and supplant the Rheims-Douay Version by its own superior merit.

FRANZ J. COELN.

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**Hugh Pope. The Catholic Student's Aids to the Bible.** The Old Testament. New York, Cincinnati, Chicago, Benziger Brothers, 1913. xliv and 465 pp. Price $1.35.

Right in the beginning of this review I want to emphasize the value of the modest little volume of Father Hugh Pope. It is, I have no hesitation in saying, one of the best or at least one of the most practical books for Bible students and Bible lovers. True, there are many other works, mostly voluminous and expensive, which are deeper in research and more extensive in subject and form, but there is none which to my knowledge at least, presents in such a practical way so many things worth knowing and often looked for in vain, in so small a space and for so low a price.

The introductory part of Fr. Pope's work consists of the Preface written by the Archbishop of Westminster, Cardinal Bourne, the wonderful encyclical letter of Pope Leo XIII "Providentissimus Deus" of Nov. 18, 1893, and a short introduction written by himself. The first chapter contains in the first twenty-one pages instructive notices on the Bible in general, the number, order and arrangement of the books, Biblical history and Chronology. In the following four pages the author gives a list of the Fathers of the Church who have commented on the Bible, also of Commentators and Critics, both Catholic or Protestant. In the rest of the chapter we find brief but valuable information on the historical sources, biblical and non-biblical, for Old Testament subjects. In the nine pages which follow there is a literary table mentioning the chief documents in stone or clay or papyrus that may have bearing on biblical subjects, from 4000 B. C. up to the time of Christ. A few

of the most important of these documents are treated of in short sketches, as for instance the Code of Hammurabi, the Tel-el-Amarna Letters, the Meshastone, the Siloam Inscription, and the Assouan Papyri. The second and third chapters deal with the essentials on hermaneutics and the texts and versions, laying special stress upon the Anglo-Saxon and English translations. In the fourth chapter, Fr. Pope presents the more important facts about the Babylonians and Assyrians, Egypt and the Egyptians, the Hittites, Philistines, Phoenicia and the Phoenicians, the Moabites, Ammonites, Syria and the Syrians, and Idumaea and the Edomites. The topics of the fifth chapter are Hebrew notions of time, the feasts and fasts, the calendar, the High Priest and the sacrifices, Hebrew moneys, coins, weights and measures. In chapter 6 we find, after a short mention of the *Motu Proprio* of Nov. 18, 1907, "Praestantia Scripturae Sacrae" on the authority attaching to the decrees of the Biblical Commission, all the decrees of this Commission from February 13, 1905, on to May 1, 1910, in so far as they touch upon Old Testament books or problems. The chapters 7-10 contain a kind of a short so-called special introduction to the individual books of the Old Testament. Many tables, eight maps, a sketch on the topography of Jerusalem, a list of proper names differently spelled in the different versions, an index of biblical texts and an extensive one of subjects happily complete and perfect the book.

I have purposely given an elaborate conspectus of the various matters which are contained in Pope's book. I want to recommend it to our theological students and to all Catholic Bible readers and Bible lovers, both ecclesiastics and laymen, and to do this I thought it best to describe all that is contained within its few pages. I must also add that Fr. Pope's *Aids* are not only extensive and cover many more matters than could be properly expected, but also that the whole work is extremely practical and very well done, because of its clearness and brevity, its good arrangement and scholarly treatment. The *Aids* surely will be welcome to everybody who is old fashioned enough to think that the Bible is still the soul and the foundation of Theology, and that the written Word of God is still interesting enough and worthy to be read, studied and understood.

I sincerely hope that very soon a second edition and many others will follow, and because I hope so, I feel compelled to point

out a few things which should be changed or improved in the following editions.

First of all, there is almost no reference to the literature on the different matters treated. No one, of course, could reasonably expect long and complete lists of books dealing with the matters and problems in question, but everyone would desire to see at least one or two leading books on the subject in question mentioned. Fr. Pope's *Aids* should help to find out just the right book for further study. This would not very much increase the size of the book. The list of the Fathers, Commentators and Critics, given on pages 21-24, is only a poor and altogether insufficient substitute, the more so, since it is not judiciously selected. I will not judge whether or not every name mentioned really deserves a place in the list. I will suppose that everyone does, but in this case there are numerous other commentators and critics of the last two centuries who deserve a place in the list. Names like Cornely, von Hummelauer and Knabenbauer, or Delitzsch, Dillmann, Graf, Reuss and Wellhausen and many others should not be absent. Moreover, if this list were to be really useful, not only name and date of death of the commentators should be mentioned, but also some data descriptive of the man and his work should be added, which could easily be done in two or three additional lines for each.

Then one does not like to miss a short notice on the Peshitta and the Coptic and other Oriental versions. Fr. Pope is certainly justified, writing for English-speaking Bible readers, to deal extensively with the English versions and especially that of Douay and Rheims, but other versions of immensely higher value should not be forgotten.

Furthermore, there is nothing at all about the most important Pentateuchal question and the different schools and systems of solving it, from Astruc and Spinoza to Graf-Wellhausen and their followers. Most of the space which he devotes to the official edition of the Vulgate by Sixtus V and Gregory XIV and the part which Bellarmine takes in it, certainly would have been better used for the points mentioned just above.

There are many other points which one would like to see treated differently, but there is no need of mentioning them, because they are mostly matters in which personal taste and subjective feeling are concerned. This applies chiefly to the chapters devoted to the special introductions to the individual books.

To conclude this review, I repeat emphatically that Fr. Pope's

*Aids,* as a whole, is a splendid work, considering the practical end he had in view. Whoever applies himself to its study, will gratefully realize how much real aid it brings him.

The make-up of the book is good, and the price fair.

FRANZ J. COELN.

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**Henri Lesêtre. Le temple de Jérusalem.** Paris, 1912. VIII and 216 pages.

The end that the author has in view, is, as he puts it in his preface, not to give "une description technique et raisonnée" of the temples of Solomon and Herod. He aims at informing the readers of the Gospel on the traditional form of worship among the ancient Jews and on the framework of that worship. He wants to throw more light on certain passages of the holy text to show how, through Christ, the ancient religious tradition, attaching man to God, was transformed and continued until it reached us.

To this end he presents in the introductory chapter a condensed view of the places of worship of the ancient Hebrews, especially the tabernacle and the temples of Solomon and Zorobabel. In the other three chapters he treats of the temple of Herod, the service in the temple and the history of the Herodian temple. The whole treatise, which is of the nature of a short résumé, can of course not do away with the necessity of consulting other scientific works on the same subject for deeper studies; it has, however, the merit of simplicity and clearness both in form and language and will prove itself a practical aid to the average Bible student. Twenty-four illustrations and an alphabetical index are useful and appreciable additions.

FRANZ J. COELN.

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**Breaking with the Past, or Catholic Principles Abandoned at the Reformation,** by Francis A. Gasquet, Abbot-President of the English Benedictines. N. Y., Kenedy and Sons, 1914. 16mo, 84 pp.

This interesting little volume contains the four sermons which the learned author, honored since with the Cardinalate, preached in St. Patrick's Cathedral, N. Y., during the Lenten season of 1913. The continuity of the Anglican Church with the Church in

England in pre-reformation times is a favorite theme with many modern Anglicans. It is to show the untenableness of this position that these sermons were delivered. One proof of this is given in the first sermon, which tells how Henry VIII, by a series of aggressions, finally secured the Supreme Head Act, whereby the crown, and not the Holy See, was declared to exercise supreme jurisdiction in the realm in matters spiritual. This rejection of Papal supremacy was a radical break with the past. It was forced on clergy and people by a despotic king.

In the second sermon we are told how in the reign of Edward VI another radical change was made,—the substitution for the missal of the prayer book of Edward VI, in which all reference to the Mass as a sacrifice was studiously excluded, it being the intention of those who made the change to abolish the Mass and have in its stead simply a commemorative communion rite.

In the third sermon, attention is called to a corresponding radical change in the ceremony of ordination. Not long after the prayer book of Edward VI, a new ordinal was drawn up and sanctioned by law, in which was excluded every word suggesting that the candidate was ordained to be a sacrificing priest.

Then, as we learn in the fourth sermon, came in the reign of Elizabeth the Act of Uniformity in religion, exposing to the penalty of death priests who should be convicted of having celebrated Mass. Thus in regard to Papal supremacy, the sacrifice of the Mass, and the sacrificial priesthood, the Church of England under Henry VIII, Edward VI, and Elizabeth became radically different from what it had been before. It lost all right to claim continuity with the Church of former times.

CHARLES F. AIKEN.

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**Predigten und Ansprachen zunächst für die jugend gebildeter Stände,** von Msgr. Dr. Paul Baron de Mathies. Dritter Band. Freiburg-St. Louis, Herder, 1913. 8vo., 455 pp. $1.65 net.

Of the forty-two sermons and addresses contained in this volume, there are some appropriate for the first six Sundays after Epiphany and others suited to the fifth and following Sundays after Pentecost. The author knows how to preach. His matter is solid and vital, by preference moral subjects. He draws abundantly from the common experiences of Christian life. His thoughts flow

clearly, easily, naturally, with now and then a touch of playfulness. He expresses himself in a style that is direct, clear and forceful. To those familiar with German these sermons will make attractive reading, and will suggest not a few good thoughts for the Sunday sermon.

CHARLES F. AIKEN.

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**Half-Hour with God's Heroes, or Stories from the Sacred Books,** by Thomas D. Williams. Baltimore, Murphy, 1913. 12mo, 260 pp.

The favorite book for children is the story book. Adventures however strange, happenings however marvelous, are most acceptable to the child mind. The easiest way of making children familiar with much of the history and with many of the personages of the Old Testament is to tell them the striking stories in which the Old Testament abounds. Father Williams does this in the present volume. In a series of thirty-two half-hour talks, he relates in plain language suited to children the wonderful experiences ascribed to the noted men and women whose deeds made them famous in the history of God's chosen people. The book is supplied with abundant illustrations, most of them appropriate.

CHARLES F. AIKEN.

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**From the Sepulchre to the Throne,** by Madame Cecilia. New York, Benziger Brothers, 1914. 12mo, 427 pp.

This volume is a continuation of the series of pious readings or meditations on the redemptive work of Christ published two years ago under the title, "Looking on Christ the Lamb of God." In the latter book the reader was invited to contemplate the recorded happenings to Jesus from the time of His Baptism to His burial in the tomb. The present volume takes the reader in spirit to the eve of the Resurrection and carries him through the stirring experiences of the first Easter, the glorious Ascension and the intervening period so weighty with important instruction for the apostles. Here as in the previous volume, the material is so arranged as to serve both as a book of spiritual reading and one of meditation. After each chapter comes a convenient summary under three heads, preceded by the two preludes calculated to put

one in the presence of God, and followed by the colloquy or special prayer suggested by the subject matter of the meditation. Each study is serious and careful, breathing the spirit of sound piety. A graceful style bears the reader pleasantly on. There is much that is suggestive, much that is apt to edify. The topical settings, based on a careful study of the best authors, lend vividness to the descriptions. The book, together with its companion volume, deserves a wide reading.

CHARLES F. AIKEN.

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**Johannes Evangelium.** Belser. Das Zeugnis des vierten Evangelisten fuer die Taufe, Eucharistie und Geistessendung. Mit Entwuerfen zu Predigten ueber die Eucharistie. Freiburg i. Br., Herder, 1912. xii + 294 pp. Price, $1.30.

Rev. Dr. Belser, Professor at Tuebingen University, the renowned author of many important works on New Testament exegesis, presents a new book which proves again that he well deserves his reputation as one of the foremost Catholic New Testament exegetes in Germany. This book treats in its first part (pp. 1-164) of the testimony of the fourth Gospel on Baptism, (John, ch. 1-4), the Eucharist (John ch. 6; John, ch. 3, 13-17; John, 4, 20-24; John 13, 1) and the sending of the Holy Ghost (sacrament of confirmation, John 4, 10; John 7, 37; John 14, 16; John 15, 26; John 16, 7). The explanations of the testimonies on Baptism and Eucharist are in fact extensive commentaries on the relative passages in view of their relation to these two sacraments. Even if one might not entirely agree with the author in his conception of the πνεῦμα (John 3, 8) or ἄνωθεν (John 3, 3) and other minor points, he will easily concede that his deductions are convincing as a whole, and certainly deep, most enlightening and satisfactory.

In the second part (pp. 164-289) the author wants to demonstrate in practical examples how the Eucharistic passages may be utilized for preaching. Thus he presents model sermons on them: pp. 164-177 on John 6, 1-15, pp. 177-186 on John 6, 26-35, pp. 198-211 and 211-219 on John 6, 48-54 (the Eucharist, nourishment of the soul for eternal life; the Eucharist, the sacrifice of the New Testament), pp. 219-221, 229-237 and 237-243 on John 6, 55-69 (the Eucharist, a real repast; the duty of taking part in the Eucharistic repast; effects of the worthy reception of Holy Communion) pp. 243-254 and 254-262, on John 13, 1-20 (institution of the Euchar-

ist; preparation for Holy Communion). To these model sermons he adds one by Bishop von Linsemann, delivered on the occasion of the author's first Mass. Though these sermons seem to be attractive, it may be more advisable to abstain from reviewing them, since few things depend more on subjective feeling and sentiments than the appreciation of sermons. A good index of names and subjects complete the book.

The make-up is in the customary Herder style and good; the price not too high.

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**Commentarii in St. Pauli Epistolas ad Thessalonicenses, ad Timotheum, ad Titum et ad Philemonem.** Joseph Knabenbauer. Paris, Lethielleux, 1913. 394 pp. Price $1.50.

This volume forms part of the *Cursus Scripturae Sacrae,* the edition of which was begun by the Jesuit Fathers Cornely, Knabenbauer and von Hummelauer some twenty years ago and is continued by the same and other members of the Society of Jesus. It follows, therefore, the same arrangement and method which is characteristic of the whole *Cursus Scripturae Sacrae.* Deep erudition, scholarly treatment of current problems, mastery of the vast literature which has to be consulted on these problems, unimpassioned and objective critique of the different opinions and explanations, all these features, by which every work of Father Knabenbauer excells and which are acknowledged in him by all, show themselves also in this volume. They are too well known for anything new to be added in praise of them.

This and the other commentaries of the Cursus Scripturae Sacrae, especially those on the New Testament, deserve to occupy an honorable place in every studious priest's library. As far as I know, there are no Catholic commentaries, the use of which could possibly be more fruitful. Whoever will devote a short time every day to their study or use them for his daily meditation, will soon realize the great amount of good coming to him from them in regard to the better understanding of Holy Writ, the deepening of his knowledge of theology and help in the practical ministry.

This new volume, like the others of the *Cursus Scripturae Sacrae,* is well made up and cheap.

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**Ancient Babylonia.** By C. H. W. Johns. Cambridge University Press, New York. G. P. Putnam's Sons, 1913. VIII + 148 pp. Price 40 cts.

The author's little sketch of ancient Babylonia belongs to the Cambridge Manuals of Science and Literature, an imitation of the renowned collections of Goeschen, Koesel, Quelle and Meyer and others. Like the volumes of these collections, the Cambridge Manuals aim at giving the quintessence of modern research on certain subjects in a nutshell.

The author, who enjoys a good reputation among Orientalists, presents in his booklet in the first two chapters of an introductory character a summary of information on the sources for the study of Babylonia in Greek, Hebrew and Babylonian, and on its land and people. In the following eight chapters, still more summarily, he presents a sketch on the history of the different rulers and dynasties in the different Summerian and Akkadian town-kingdoms and countries, including the Neo-Babylonian empire down to Cyrus' march into Babylon, on the 3d of Marchesvan 539/8 B. C. A short bibliography, a good index and a small map complete the book.

This short sketch, though, as the author puts it, it should only be regarded as an attempt to summarize, without argument or discussion, the results now generally admitted as probable, is nevertheless a useful help for quick information on this still fragmentary results of modern scientific research on ancient Babylonia. The nine illustrations, presenting plaques, statues, steles, tablets, etc., of interest, are well selected and well made. The make-up is fair and the price reasonable.

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**Pentateuchal Studies.** By Harold M. Wiener. Oberlin, Ohio, Bibliotheca Sacra Co., 1912. XIII + 353 pp.

Wiener's book contains twenty-three articles which had previously been published in the *Journal of the Transactions of the Victoria Institute,* the *Princeton Theological Review,* and especially in the *Bibliotheca Sacra.* This accounts for the contents of this book which is not at all a treatise on the Pentateuchal problem, but a collection of shorter or longer studies on single points; it also accounts for the method and form in which these

points are treated. The tendency of the studies is throughout polemical against the so-called Wellhausen School.

The author proves himself to be a most able writer and well-versed in the intricacies of the many controversies on the origin and character of the Pentateuch. Without doubt his arguments are often right to the point and must not be simply disregarded nonchalantly.

Regrettable, however, is the sharp and oftentimes bitter tone in which the author addresses representatives of the Wellhausen School. It is true, just the same blame has to be put to the door of many of them, but this can scarcely be a sufficient excuse for him. Bitterness and personal attacks will never be the right means to bring about decisions in scientific controversies.

Both indices, fortunately added by the author, one of the Biblical passages (and paragraphs in Hammurabi's Code) mentioned in the studies, and the other of subjects, etc., treated of, are valuable and greatly facilitate the use of the book.

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**United States Catholic Historical Society:** Historical Records and Studies, Vol. VIII (1914). Pp. 244. New York, 1914.

It is in no spirit of self-praise that the Catholic Record Society of London publishes in its Annual Report of the present year an interesting comparison between the number of its members and that of some of the other leading English Societies, whose object is similar in purpose and design. From the Catholic standpoint, however, there is room for much gratification that the Catholic Record Society, although the youngest among these bodies, can now boast of a larger membership than any of the others. Naturally, societies of this kind appeal to a very limited circle of readers, either of research-workers or of members of the families from whose archives the records are published. The question might be asked in this connection whether the work of the United States Catholic Historical Society, with its five hundred members —two hundred, in fact, more than its younger sister of England, is to be accepted as a sign that such studies and reprints are more popular here in America than abroad. The continuance of the Historical Records and Studies for so many years now would point to the existence of a goodly number of scholars, scattered among

our Catholic centres in the United States, who demand this kind of historical work on the sources of our ecclesiastical history.

These numerous readers of the Records and Studies will have no just cause for complaint over the contents of this Seventh Volume of the Series. Following closely the outline of the previous volumes, the articles published in its two hundred and forty pages are divisible into two groups: those dealing with American Church History; and those dealing with elementary problems, such as education, the supply of the clergy, the economic status of the parishes and dioceses, and the registers of apostolic men whose work is now bringing forth fruit a hundred-fold in the Vineyard of the United States. This present volume would be an important one, if it contained no more than the articles on the *Sulpicians in the United States,* by the editor, Dr. Herbermann, and on *Pierre d'Ailly and the Discovery of America,* by the late Canon Salembier. Dr. Herbermann gives us in this first instalment of his paper the story of Bishop Carroll's noble endeavour to grapple with the educational problem which faced his diocese in 1790. It is taken up mostly with the foundation of St. Mary's Seminary, Baltimore, by the Sulpicians, in 1791. In a subsequent volume, no doubt, Dr. Herbermann will deal with the growth of the Sulpician Order in the United States, and will give us as clear and as interesting an account of their admirable activity in the foundation of Mount St. Mary's College, Emmitsburg; St. Charles' College, formerly at Ellicott City; St. John's Seminary, Brighton; St. Joseph's Seminary, Yonkers; St. Patrick's Seminary, Menlo Park; and the Catholic University of America, where recently St. Austin's College has been begun by the same Congregation. Canon Salembier has contributed, in his article on Pierre d'Ailly, a good example of that clarity and precision of historical judgment which has made his *Le Grand Schisme d'Occident* a classic among modern historical works. The great problem of ascertaining just how much scholars and navigators of the fifteenth century knew or conjectured of the world's surface prior to 1492 has been given a prominent place in American publications during the past few years; and allied to this problem is the equally fascinating one of the influence or influences which strengthened Columbus in the purpose which carried him across unknown seas to his goal. Among these problematical influences, Canon Salembier discusses the celebrated *Imago Mundi* of d'Ailly, and brings forward the different hypotheses regarding the time when Columbus became

acquainted with this well-known treatise. The learned Professor of Lille proves his general conclusion that Columbus was indebted to Pierre d'Ailly "for everything, or nearly everything, and the *Imago Mundi* was his favorite book."

Parochial and diocesan records receive an important share in this Seventh Volume, and the sketch of *Holy Trinity Parish*, Boston, by Paul Linehan, is a type of research work which is much needed for the study of Church History in the United States. Other articles of merit are: *Fra Junipero Serra,* by Ann Judge; the *San Blas Indians,* by Rev. H. C. Pouget; and Professor Fisher's important notes on the *Results of my Cartographical Investigations.* The *canard,* which was bruited abroad some years ago, on the pretended Jewish parentage of Columbus is dealt with effectively by Dr. Herbermann. Father Michael O'Connor, S. J., has written a very readable essay on the foundation of *Creighton University,* which contains incidentally much that is new for the study of the missions in the Northwest. At page 160, a photogravure, belonging to the article on the *San Blas Indians,* has been displaced, and the displacement detracts from the general neatness of the volume. Father Campbell, S. J., has accomplished so much of late years for the revival of genuine interest in Canadian history that anything from his versatile pen finds an eager public. In *Le Moyne d'Iberville,* we come into intimate acquaintanceship with that fascinating hero, Pierre le Moyne d'Iberville, who founded the French colony of Louisiana, in 1699, and who called one place on his way down to the mouth of the Mississippi by the facetious name of "Baton Rouge," because of a *red stick* which marked the boundary line between two of the Indian tribes.

With the swift advance historical research has made the past twenty years, American Catholic historians desiderate more and more such volumes of original research as this; but what is even more valuable would be the constant help such societies as the United States Catholic Historical Society could give us in opening up to our knowledge archdiocesan, diocesan, and community or family archives, by publishing summary and detailed analyses of their contents. Too much of this sort of work is being done by non-sectarian bodies, such as the Carnegie Institution and State Historical Societies, for Catholic scholars to lag behind. The Carnegie *Guide to the Study of Materials in Roman and Italian Archives* for example, places upon Catholic scholars a lasting debt of gratitude, and such perfect research-work is worthy of our

closest imitation. In much that is done by Catholic Historical Societies, with but one or two exceptions, the work is faulty, owing to the lack of a corresponding apparatus, such as indexes, biographical and bibliographical data. The usefulness of this Seventh Volume, for instance, is vitiated by the absence of an index; and, with the one exception of Canon Salembier's article, there is nowhere an adequate bibliography. The Catholic Record Society of London has set an example which should be followed, if we are to reap any reward from the labors of the pioneers in this all-important field of American Catholic history.

P. G.

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**Dictionnaire Apologétique de la Foi Catholique,** sous la direction de A. d'Alès. Paris, Beauchesne, 1914. Fascicule X.

In the tenth part of the new Apologetic Dictionary, recently issued from the press, the high standard of excellence set by the previous numbers is for the most part happily maintained. It opens with the continuation of the comprehensive article on ecclesiastical education. The fourth section of this article, on the educative work of the Church during the periods of the Renaissance and the Reformation, by F. Sagot, offers a fine historic survey of this interesting field of the Church's activity, and is supplemented with a rich bibliography. The fifth section, on the struggle of the Church in France for freedom of education, is the work of F. Gibbon. It tells of the progressive laicization of the schools in France, and the noble efforts of the hierarchy and people to set up and maintain free Christian schools. The bibliography of this section is also rich and comprehensive. The sixth section, by M. Turman, gives valuable information on the development of organizations and clubs of young men and women with the view to foster Christian faith and the practice of religion. The seventh section treats of the Catholic Universities existing throughout the world. This treatise, by Mgr. A. Baudrillart, is little more than a reprint of a series of articles published in the *Correspondent* in 1909. He there essayed a short description of the Catholic University of America, and touched on the attitude of the Catholic youth of this country towards higher education. The whole was shallow and superficial, bristling with inaccuracies. It is a pity that in writing anew in 1914, no ray of light from America should illumine his mental vision. The blundering see-

tions of his original essay are reproduced almost word for word. He knows nothing about the wonderful growth of the University in the last three years, being content with *Minerva* statistics of the year 1910. He is ignorant of the existence at the University of the Normal School for teaching Catholic Sisters. He has no knowledge of the Summer School held under the auspices and direction of the University. The name of the rector, be it recorded, he has succeeded in mastering in part. He speaks of "the present rector, Joseph Shahan." That such a slovenly piece of work should come from the pen of one who holds the honored position of rector of the Catholic University of Paris is to be deplored. As this article was destined to serve as a source of information in a dictionary of high authority, it was his bounden duty to give a faithful description of the university as it is today, using as a basis only first-hand evidence. This evidence he could have obtained by writing to the university authorities or by examining the recent year-books, books which along with a mysterious *University Chronicle* he mentioned, indeed, in his bibliography but did not take the pains to consult. The outcome of his inexcusable neglect is this disgraceful misrepresentation of the university, an ugly blot on the fair pages of the Apologetic Dictionary.

The article on Education is followed by four short, excellent ones:—that of the Abbé de la Taille on the Catholic teaching in regard to the right of a people to resist and even overthrow established governments guilty of unjust rule; that of the Abbé P. Rousselot on the anti-Catholic character of the philosophy underlying the Modernist movement; another, by Father A. Vermeersch, S. J., on the morality of interest; and the fourth, by E. Lesne, on the struggle between Church and State in earlier times on the right of investiture. Through a curious oversight, this article is not mentioned in the table of contents.

Under the heading, the Religion of Iran, Father J. M. Lagrange, O. P., gives a reprint of his article, la Religion des Perses, published in two sections in the *Revue Biblique,* 1904. In this long and somewhat tedious essay, too much space is taken up with his attempt to make good his slightly modified view of Darmesteter's theory that the entire *Avesta,* the Bible of the Zoroastrian religion, is long posterior to the Jewish scriptures. The theory, if well substantiated, would dispose of the common objection that Judaism was indebted to Zoroastrianism for its eschatology and demonology. But the majority of Iranian scholars reject the theory, insisting

on the unquestionable evidence of great antiquity afforded by the *Gathas* and some other parts of the *Avesta,* while admiting the later origin of other portions. Fr. Lagrange did not need this dubious theory to disprove the alleged dependence of the Bible on the *Avesta.* In the reprint a few errata of the original essay are unfortunately reproduced. Of these the most important is the name of one of the amshaspands, Ameretât, wrongly given Ameretatât.

In happy contrast with this long-winded article is the excellent, concise account of Islam and its sects, in nine pages, by Carra de Vaux. Equally good is the short article by Father A. Brou, S. J., describing in six pages the religions of Japan.

Lack of space forbids more than the bare mention of the other articles in this fascicule,—the History of Jansenism by the Abbé de Becdelièvre, the Liquefaction of the Blood of St. Januarius, by L. Cavène, St. John Nepomucene, by the deceased Abbé Jaugy, Joan of Arc, by Canon Dunand, Pope Joan, by F. Vernet, Jephte's Sacrifice, by Fr. Condemin, S. J., and the beginning of a long article on the Jesuits, of which the first section, by Fr. A. Brou, S.J., takes up the last few pages of this interesting fascicule.

CHARLES F. AIKEN.

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**Unemployment in Oregon:** Its Nature, Extent and Remedies, by Frank O'Hara, Ph. D., Associate Professor of Economics, Catholic University.

For the past three months Dr. O'Hara has been making a study of unemployment in Oregon under the auspices of the Oregon Committee on Seasonal Unemployment which was originated last June as a section of the American Association for Labor Legislation. A thirty-nine page pamphlet under the above title sums up the results of his work. Dr. O'Hara discusses (1) the nature of the problem of unemployment, (2) the extent of unemployment in Oregon, (3) certain measures designed to minimize unemployment or to counteract its evil effects, including (a) the shifting of the demand for labor on public works, (b) the promotion of winter industries, (c) the reorganization of employment agencies, (d) unemployment insurance (e) continuation schools, (f) cash payments, (g) relief works." It would be impossible to treat all these points adequately in a short pamphlet, and Dr. O'Hara does

not attempt to do so. After making a brief analysis of the nature of unemployment, he devotes most attention to the shifting of the demand for labor on public works and the promoting of winter industries as the most practical and easy means of counteracting unemployment in Oregon. His treatment of these two remedies for unemployment and especially his treatment of the shifting of public works, is a distinct contribution to applied economics. The material contained in this pamphlet if developed more at length, would make a handsome volume. Let us hope that Professor O'Hara may be able to give us such a volume in the near future.

JOHN O'GRADY.

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**American Literature,** by William J. Long. Ginn and Company, Boston, New York, Chicago and London. Pp. 481.

Being in almost universal use it is perhaps a little late to object to the title *American Literature.* In thus styling his book the Reverend Doctor Long keeps step with a numerous company of writers both eminent and obscure. For the present we have histories of Scottish literature as well as of Irish literature which are not concerned with either the songs or the sagas of the Gael. There is likewise a considerable body of Canadian literature. Doubtless there will be South Sea Idylls for the entertainment of our children and for a more distant posterity Australasian anthologies. Indeed, this geographical principle of classification can scarcely avoid a literature of the Union of South Africa. Of course, this will not include the natural lyrics of the Hottentot, for on his melodies the conqueror has imposed everlasting silence. Nor need we seek in it a hint of the feelings or the sentiments of the Bushmen. That race is to be seen only in pictures. With a still further extension of British authority, a contingency by no means remote, new varieties of English literature are likely to mark the artistic phenomena of the future. *American Authors and Their Works* would sufficiently suggest the scope of this and of similar books.

Some such considerations as the preceding appear to have been in the mind of Dr. Long, for his book is described as *A study of the men and the books that in the earlier and later times reflect the American spirit.* This plan should exclude those authors who were undoubted products of British or other European institutions

and it should include the more noteworthy of American writers whether they labored in the field of pure or in that of applied literature. The subject-matter of this book is considered under the following epochs, namely: the colonial period, the period of the Revolution, the first and the second national period, and the present age. To these divisions, which are as good as any, no one can fairly object.

The first observation to be made concerning this work is that it is written in a style which is both clear and interesting, a style sufficiently elegant for didactic purposes and for the student a safe model for imitation. It shows that the author possesses fine critical ability and wide scholarship. Perhaps the next circumstance that impresses a mature reader is that in our favored Republic, as in other nations, political history has constantly influenced the development of literature. In this book their intimate relation is plainly indicated. The lists of representative historical works illustrating the successive periods add greatly to the value of the volume. The influence of the daily life of the American people on their literature is skilfully developed by fundamental questions and the knowledge of the student broadened by suggested themes. This research is the basis of all sound scholarship and it is well to begin it at the earliest practicable moment. The number and quality of the illustrations add much to the utility of the work. In a word, it is admirably adapted to the courses offered in high schools.

The author's treatment of the colonial epoch is unexceptionable. On page 24, note 2, occurs the expression "a historical record." In our opinion the rule requires *an* before the word *historical.* Page 29, footnote 1, has the plural verb *suggest,* which should be in the singular number. These and a few others to be mentioned are the slips to be expected in a first edition. *The Simple Cobbler of Agawam* is noticed in a complimentary paragraph, though elsewhere Dr. Long refers to its author, Reverend Nathaniel Ward, as one not in harmony with the growing spirit of toleration in New England. In a rather wide range of English literature we know of but one verse that adequately describes the author of the "Postscript" to the *Simple Cobbler,* namely, Marlowe's fine line, "a madman beating on a drum."

In discussing the birth of this nation, p. 92, the author, for the moment, leaves the field of literature, which he knows, and enters into a realm less familiar. Up to the meeting of the Stamp Act Congress there were in America thirteen English dependencies.

At that moment there came into existence something else. That new force marks the beginning of the American state. Concerning that beginning political science has no doubt. Page 121 refers, note 2, to the "Federalist Farmer." Richard Henry Lee signed himself a *Federal Farmer*. It is stated, p. 128, that Jefferson's *Notes on Virginia* carry a suggestion of *The American Commonwealth*. If it was necessary to notice the work of Viscount Bryce, it should have been added that its plan was admirably sketched by Montesquieu and that in his preface the Irish author fully acknowledges his indebtedness to his illustrious French predecessor. In his interesting sketch of the literature of the era of independence Dr. Long, probably by following Tyler's splendid work, makes no mention of the letters of "*The First Citizen.*" In our opinion Charles Carroll of Carrollton is worthy of at least a footnote. As a member of the Brook Farm and as an author in later times Orestes Brownson is worth considering.

With Shakespeare on one's side one should not hesitate to use the word *voice* as a verb, but one might object to its use a dozen times in one rather small volume. However, Dr. Long's style and diction are nearly always beyond reasonable criticism and to him, perhaps, the *voicing* of one's feelings does not suggest a political harangue. He has prepared a text-book that is practically faultless.

CHAS. H. MCCARTHY.

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**Goethe.** Sein Leben und seine Werke. Von A. Baumgartner, S. J. Dritte, neubearbeitete Auflage, besorgt von A. Stockmann, S. J. Vol. I. Jugend, Lehr- und Wanderjahre. Von 1749-1790; 570 pg. in Leinwand $3.25. (1912). Vol. II. Der Altmeister. Von 1790-1832. 742 pg. $4.00. (1914). Herder, Freiburg, New York and St. Louis, 1913.

Father Baumgartner needs no introduction. His works, especially his "Geschichte der Weltliteratur," in six volumes; his treatises on Lessing, on Calderon, Longfellow, his "Stellung der deutschen Katholiken zur neueren Literatur" are too well known in Europe as well as in America to demand more than mentioning their titles. Quite the same reputation undoubtedly has his biography of Goethe.

The first edition of this thorough presentation appeared in 1882, the second and last in 1885. While the "Weltliteratur"

still is and for the near future, will be of greatest value, the "Goethe" biography by Baumgartner, owing to the ever-increasing number of extensive writings concerning this great poet and philosopher, was naturally for a modern student soon out of date and far surpassed by others. A Catholic scholar and general reader had, therefore, practically nothing from which he could get reliable and most up-to-date information on Goethe's life and works according to the principles resulting from his religious convictions. Expeditus Schmidt's "Attitude of Catholics toward Goethe" has too recently been published to be of help, intending, moreover, to be only a sketch of the Catholic conception of Goethe, the philosopher. The number of books dealing with Goethe from a quite different point of view than that of Baumgartner, in the meantime, had increased to such an extent that Father Stockmann in the introduction of the new work "Goethe" speaks of having had 4,000 titles in a card-catalogue on Goethe-bibliography, exclusive of magazine and newspaper articles, since the publication of the second edition.

Now Father Stockmann gives to the world this third edition of Baumgartner's "Goethe," and I am happy to say that it is a marvel of scholarship combined with greatest skill and learning in the handling of such a difficult undertaking. I venture to state that Stockman's "Goethe" in the present form is a model for anyone who contemplates the revision of a book written three decades ago, in as much as it gives on the one hand the latest data that scholarship has to offer us, and yet at the same time preserves the character and particular merits of the original. We must indeed feel very grateful to Father Stockmann for having brought this important book up so successfully to the level of the science of the day by inserting all the innumerable results of research which have been made during the last 30 years in this field.

Baumgartner's object of counteracting and checking the blindfolded and bigoted admiration—not to say adoration—which many of Goethe's disciples had conceived is unquestionably nowadays no less warranted and necessary than it was 30 years ago. New books continually are put on the market, articles are written month after month not only on Goethe in general; every phase of his life, every inch of his walking, the most insignificant details in regard to his life, birth, mother, relatives, friends, home, garden, his position as statesman, superintendent of the Weimar Theatre, his attitude to

children and education, etc., are treated in full and in the most elaborate and almost ridiculously trifling manner. All this great man said and did is being praised as a dogma of wisdom, of loftiest conceptions; is considered the only resort to supply religion and faith, serving as a guide and ideal for moral and intellectual life.

To prove this state of absolute subordination of the modern German literary world under the leadership of the new god, "Goethe," I need only refer to books like those of Dr. Wilhelm Bode, that all came out in the same year, 1912, as "Der fröhliche Goethe," or "Goethe's Leben im Garten am Stern," or "Goethe's Schauspieler und Musiker," or that of Ungenannt, "Das Buch von der Nachfolge Goethes" (Berlin, Meyer und Jessen, 1911), or partly those of recent biographers of Goethe as Eduard Engel (1909), Ludwig Geiger (1910), Jos. McCabe ("Goethe, the Man and His Character," Philadelphia, 1912), or those referring to Goethe's most intimate relations to female characters. One lady (Johanna Beckmann, "Aus Goethes Sonnentagen," Berlin, 1910), even divides her book, a collection of love songs of Goethe's, into chapters devoted each to one of the many sweethearts of her idol.

Such a book, then, as Father Stockmann's, giving facts and not imagination, is just the one that should reach the Goethe fanatics and bring them back to their senses. In comparison with the former editions, Stockmann has made very valuable and frequent additions. In many instances he abridges or omits passages that did not seem to him applicable to the present state of knowledge on this matter. Apparently his purpose in thoroughly revising the old Baumgartner is to suit it to modern ideas in form, expression and style, and to mitigate the somewhat striking first impression that Baumgartner left as being "narrow" and too one-sided. In every sentence, on every page, we can detect an improvement or at least a change in regard to the former second edition. His labors are based on deep and scrupulous research, on constant references to the sources, displaying his extensive reading and unremitting perseverence in correcting and comparing all the notes and quotations. No detail has been overlooked. In addition this new edition is much clearer in its composition. Stockmann not only takes care to separate certain passages that were formally given in a more or less confusing way, he also reduces to a fine academical style the rather harsh and coarse language of Baumgartner. Whether he succeeded fully in this I take the liberty to doubt. He, for exam-

ple, changes expressions like "entzückender Tod" into "theatralischer Tod," or substitutes "Wirrwar" for "Dusel" der Geniezeit." According to my view Stockmann unnecessarily gives too much consideration to the prevailing more refined taste in language and composition. In making these concessions he may have gone beyond the limits of necessity. At other times he reverses successfully certain chapters or gives them other names if it aids to the comprehension, conciseness or clearness of the book. Were Baumgartner to arise from the dead he would or should rejoice at these ameliorations and be proud of having found such an able revisor as Stockmann.

In short, we heartily recommend this work in which the entire literature pertaining to Goethe has been fully and remarkably treated in the light of Catholic ideals. It deals in a most decent manner with all the delicate situations and periods of Goethe's life. It may even be too careful and considerate in touching upon certain questions and happenings, omitting often events in Goethe's days of moral freedom that might have essential bearing on the final judgment of a Catholic regarding the great German poet. All in all, the book is of most aristocratic character in form and language. Even the binding is of more artistic finish, and is easier to peruse, consisting now of two volumes instead of three. We present our warmest congratulations, therefore, to the Herder Book Company, on their success in bringing out such a contribution to Catholic literature. The second volume that was published at the beginning of this year certainly deserves the same welcome that has already been accorded to the first in 1911-1912. It is greatly to be desired that the work should be translated into English. This should be in accordance with a general scheme of publishing and editing prominent monuments of German literature from a Catholic viewpoint. This heretofore has never been done, although the nineteenth century German literature boasts of having Catholic poets as Eichendorff, Brentano, von Droste-Hülshoff, Fr. W. Weber, Hahn-Hahn, von Brackel and others. Nor has Goethe's *Faust* ever been edited for American Catholic institutions of higher education. But—"Gut Ding will Weile haben."

PAUL GLEIS.

**Poems for Loyal Hearts.** By Rev. William Livingston. New York. P. J. Kenedy and Sons, 1914. Pp. 173. Price $1.25 postpaid.

I have read this book from cover to cover with pleasure unalloyed. Father Livingston has the soul of a true poet and a heart that will never grow old. He is, in the proper sense, the *vates sacer,* and withal he has that human touch whose appeal is universal. The poems are arranged in six divisions: In Hope Assured; In Living Faith; In Love Divine; In Freedom's Name; In Simple Tribute, and In Contemplation: and the grouping under each head is logically, as well as aesthetically, correct. Tenderness and love, piety and the blessedness of repentance are the dominant notes; but the minister of Him Who was always gentle unless when He rebuked hypocrites and drove the money-changers from the Temple, can blaze into wrath against injustice and wrong. Not since Elizabeth Barrett (not yet married to Robert Browning) sent "The Cry of the Children" to *Blackwood's Magazine* in the early forties and Thomas Hood electrified readers of the Christmas number of *Punch* in 1843 with "The Song of the Shirt," do I call to mind any poem that tackles modern sociological conditions more courageously than Father Livingston's "False Prophets." Here the evil tendencies of the present day and the erroneous methods adopted to remove them are described in words that, like a strong, undiluted acid, scorch their way along. And the remedy? A loyal son of Mother Church and devoted to her teaching and practice, Father Livingston boldly proclaims her divine mission and her inherent power to cope with what is dark in life and with a world gone all awry. He will not have it that "faith is a fossilized fraud," but that—

> Oh! the lightning of tongue and pen
> Must shatter the mask of lies
> That the malice of Godless men
> Is holding before men's eyes.
> We must call to the surging crowd
> That the Church and the Church alone
> Can preach the truth to the proud,
> And claim for the poor their own.
>
> * * * * * *
>
> The Church and no other can teach
> These millions of man-made slaves
> The truth she was sent to preach—
> The gospel of Christ that saves.

In each of the pieces which fall under the heading of "In Contemplation"—The Flight into Egypt, The Widow's Mite, Christ and the Children, and Feed My Sheep—the blank verse narration is delicately done, and the moral drawn grows so naturally out of the sweet stories that it seems in no way obtrusive but to belong naturally in its place. The singer's love for the land of his birth is so far from being extinguished that it waxes stronger because of his absence, as witness "This Irish Heart of Mine," "An Exile's Shamrock," and "Unbroken Vows." The lines to "Cardinal Farley" are on a worthy theme and are very beautiful: look at the splendor of the opening stanza:

> Crowned with the glory of a golden hour
> That brought, amid the eternal hills of Rome,
> That gift divine, the Priest's almighty power,
> He turned his face to this far Western home.

Not less remarkable than the fulness and freshness of Father Livingston's thought is his technical power. He appears equally at home in many diversified metres. Sonnet, Spenserian stanza, elegiac stanza, the stanza of Tennyson's *In Memoriam,* blank verse, the anapaest, the iambic quatrain—he writes all with equal facility and felicity.

The book ends with a prayer, the phrasing of which must, I think, be typical of the kindly heart of its author:

> Draw from our tongues the sting of scornful words
> That wound the spirit in the dawn of hope,
> And plunge the soul in darker deeps again.
> Grant us to see with tender eyes like Thine,
> And hear with ears attuned to gentler airs,
> And speak with words that blossom in the sun
> Of that great truth which radiates from Thee.

The publishers, P. J. Kenedy and Sons, have done justice to the splendid content of this volume and clothed it in a tasteful and appropriate garb.

P. J. Lennox.

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**In the Heart of the Meadow and Other Poems.** By Thomas O'Hagan. Toronto: William Briggs, 1914. Pp. 47.

To this little collection there is a Foreword by the Hon. Justice Longley, of Halifax, Nova Scotia, in which the principal claims made are that Dr. O'Hagan's poems are easily understood because

they spring from the heart, and that they enshrine sweetest and purest sentiments. Much the same qualities appealed to one of my students, to whom I assigned this volume for practice in reviewing. This young man writes, among other things:

"Each poem is a gem of thought. It at once moves and elevates the soul of the reader to things spiritual. The personality of the highly-gifted singer is reflected in the poetry. Perhaps one of the most commendable features of the volume is the simplicity and directness of its verse, which place it within the immediate reach of the masses."

The claims thus put forward both by the distinguished judge and by the tyro in criticism are thoroughly substantiated by the verses themselves; but the whole case is then by no means stated. If it had been added that the poems are instinct with fancy and are of imagination all compact; that they display a mastery over many metres and voice many a shade of feeling, moving now sedately and now with a swing and a lilt, according to the mood to be expressed; and that patriotism as well as religion finds in them an appropriate outpouring, the mark would not have been overshot. Tenderness, piety, friendship, filial affection, love that conquers death and lasts beyond the grave, the call of the "Settlement," loyalty to the college that has been the poet's Alma Mater: all these we have, and not often in recent years have they been more poetically or more gracefully phrased. While Canada is the day-star of Dr. O'Hagan's devotion, he cherishes for the island which is the cradle of his race that undying love which is the characteristic of every one of Irish birth or blood in every clime. Let us take, for example, the following stanza, written on St. Patrick's Day, March 17, 1912:

Scattered your exiles on every sea,
Still they are kneeling in fervor and prayer,
Dreaming the dream that they dreamt of old
'Neath a star-sown sky of a life of care:
For this is a gift that kings ne'er give;
It cometh in daytime, it cometh at night;
'Tis a gift of God to the Irish race,
Oh, hold it enshrined, this wondrous light!

And see how he manages the anapaestic measure and with what facility he handles internal rhyme. This latter quality came to him hereditarily from his Gaelic forefathers. A stanza from the piece entitled "Haec olim meminisse juvabit" will illustrate:

We watch for the sails which were filled with the gales
That blew from the Islands of Youth;

What splendor of bark as it shot thro' the dark
Towards the Lighthouse of Candor and Truth!

One of the most touching things in the book is a twelve-line *In Memoriam* addressed to my own good friend, the eminent Dominican, the late Father Albert Reinhart, whose untimely death all who knew him most sincerely deplore.

A writer in a recent number of the *Irish Catholic,* published at Dublin, in claiming the author of this little book of verse as a fellow-countryman and co-religionist, pays him the following tribute:

"Transplantation, at any rate, has not broken the strings of the Irish harp or dulled the voice of the minstrel! Dr. O'Hagan's poems will live."

I think it quite safe to endorse the tribute and adopt the prophecy.

P. J. Lennox.

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**The Black Cardinal.** By John Talbot Smith. New York: The Champlain Press, 1914. Pp. 360. Price $1.25.

This is a brightly written and very interesting historical novel dealing with the period of the rise and fall of the great Napoleon. The story centres around Elizabeth Patterson of Baltimore and the fight she made for her rights as the wife of Jerome Bonaparte. The inflexible attitude of the Catholic Church regarding the sanctity of the marriage tie is on many occasions well brought out. The great dominating personality of the story is, not Elizabeth Patterson, nor yet Napoleon, but Cardinal Consalvi, whose rigid devotion to principle wins through in the end. The closing scene between him and Madame Patterson-Bonaparte, in which the great Cardinal predicts for her a place in history as significant as that of Mary Queen of Scots or Joan of Arc and exactly parallel with that of Katharine of Aragon, shows the writer at his best. There is a sub-plot, very well worked out, concerning the love affairs of the Marquis Andrea Consalvi and the Contessa Corona Franchi, and the reader, who has been kept on edge for a long time regarding their separation and differences, is glad to find that they are ultimately united. There is much humor of a sly order in many of the speeches of Elizabeth. It is altogether an exhilarating and refreshing novel and well worth reading.

P. J. Lennox.

## MISCELLANEOUS.

### Consecration of Rt. Rev. Thomas J. Shahan as Bishop of Germanicopolis.

Monsignor Thomas J. Shahan, rector of the Catholic University, was consecrated Titular Bishop of Germanicopolis in the Baltimore Cathedral, Sunday, November 15, by Cardinal Gibbons. The assistant consecrators were Bishop Niland, of Hartford, and Bishop O'Connell, of Richmond. The sermon was preached by Monsignor Duggan, Vicar-General of the Hartford diocese. The titular see of Germanicopolis is in Asia Minor, in the mountainous province of Iscuria, and like many of the titular sees, is now a poor village of a few thousand inhabitants. It is of interest to the Catholics of the United States, having been successively held by Bishop Mullen, of Erie, and Bishop Koudelka, of Superior.

Monsignor Shahan was born in Manchester, N. H., in 1857, and received his early education in the public schools of Millbury, Mass., and at Montreal College. He was a student of the American College, Rome, from 1878 to 1882, in which year he was ordained a priest for the diocese of Hartford, obtained at the Propaganda the Doctorate in theology, and was soon made chancellor and secretary of his diocese. In 1889 he joined the staff of the Catholic University of America, then being organized by Bishop Keane, and after three years of historical studies at Rome, Berlin and Paris, returned to Washington to occupy the Eugene Kelly Chair of Ecclesiastical History. This post he occupied for 18 years, and meantime founded the CATHOLIC UNIVERSITY BULLETIN, which he edited for 10 years, besides contributing to several reviews. He is one of the five editors of the *Catholic Encyclopedia*, and is president of the Catholic Educational Association and of the National Conference of Catholic Charities, also National Chaplain of the Young Men's Catholic Union. He is a member of the Board of Judges for the Hall of Fame, New York City.

In 1909 he became rector of the Catholic University, and was made a Domestic Prelate of the Papal Court. He has written several works, "The Blessed Virgin in the Catacombs," "The Beginnings of Christianity," "The Middle Ages," "Saint Patrick in History," "The House of God," and other addresses and studies.

He also translated from the German Bardenhewer's important work on the early fathers of the Christian Church. Within the last five years Monsignor Shahan has seen the University take on a considerable growth. Four large and noble edifices have arisen, the Cardinal Gibbons Memorial Hall, the Dining Hall and Graduate Hall, the Engineering Building, and the Chemical Laboratory, now in progress of construction. Additional land has been purchased and the Summer School for our teaching Sisters and the Catholic Sisters' College have been called into successful life. The student body of the University has also grown in numbers, registering this year nearly 700, of whom over 400 are lay students, while the professorial body has grown from 28 to 80 teachers. If this proportion of growth be kept up in the near future, the University will realize, while they yet live, some of the great hopes of its original projectors and supporters. One of the last works of Monsignor Shahan is the National Shrine of the Immaculate Conception, a new and splendid church for the University, which it is hoped to build with the aid of the Catholic women of the United States, and for which shortly before his death Pius X gave to Cardinal Gibbons a substantial contribution, besides a beautiful Apostolic Letter, printed in the last issue of the *Salve Regina,* the modest little bulletin in honor of Our Blessed Mother, by which Monsignor Shahan makes known the progress of the monument in favor of the National Shrine.

### Presentation on the Part of the University Faculties.

On Friday, November 6, the Faculties of the University gathered in the Assembly Room of McMahon Hall and presented to the Right Reverend Rector a beautiful pectoral cross set with emeralds and diamonds as a token of the esteem and affection in which they hold the newly-appointed Bishop of Germanicopolis.

In the name of the Faculties, Very Reverend Doctor Aiken, Dean of the Faculty of Theology, read the following address:

Right Reverend Bishop:—

There are times and occasions when it is fitting that the esteem in which we hold a man of worth should find formal outward expression. Such a time has presented itself to us in your regard. When last June the news reached the University that the Holy See had seen fit to bestow on you the dignity and honor of the episcopate, it called forth expressions of satisfaction on every side.

We felt that the signal honor thus conferred on you was doubly gracious; first because it came unsought, and secondly because it was amply deserved. Most of us have had the pleasure of knowing you intimately for many years. Both as professor and as rector, you have given us a high example of untiring industry and of unselfish devotion to the University. And this activity and generous service have not failed to produce abundant fruit. Under your administration the University has been quickened to a life of vigor such as it never knew before. Several new buildings, both beautiful and imposing, have been erected on the campus. The number of students has increased by leaps and bounds. The teaching corps has been proportionately augmented. Thanks to your kind and just rule, our relations with you have ever been most cordial and friendly. Whenever we had need to approach you, it was with the confidence of finding that kindly consideration, that sympathy, that genuine interest that marks a true friend. And so, on the eve of your consecration, we have come together to give you a substantial token of our good will and esteem. This token will be the more acceptable to you, when I assure you that it represents the willing contributions, not simply of a large party, but of all the members of our various faculties; and not alone of these, but also of the numerous persons both clerical and lay, who are officially connected with the University. A gift from the heart, it has taken, not inappropriately, the form of a pectoral cross, to be worn near the heart. May it be to you for many years to come a symbol of joy and spiritual gladness, and let it be also a constant remainder of us on those numerous occasions, when as bishop of God's holy Church you will be called to perform the most sacred functions of religion. It is then with the greatest pleasure that we present to you this token of our genuine affection and esteem.

The Right Reverend Bishop responded appreciatively and feelingly, referring to his experience of twenty-five years as Professor and Rector of the Catholic University of America, and mentioning in particular the harmonious goodwill with which all his suggestions and rulings have been taken up by members of the teaching staff, for the benefit and progress of the University.

### Ceremonies at the Cathedral.

Cardinal Gibbons presided at the exercises, which were attended by two archbishops, twenty bishops, many monsignori, a large

body of priests and representative Catholics of Baltimore and other cities.

The archbishops present at the ceremonies were: Henry Moeller, Cincinnati, and Edmond E. Prendergast, Philadelphia. The bishops present were: Francis S. Chatard, Indianapolis; Camillus P. Maes, Covington, Ky.; Maurice F. Burke, St. Joseph, Mo.; Joseph M. Emard, Canada; Michael J. Hoban, Scranton; Edward P. Allen, Mobile; Eugene A. Garvey, Altoona; Philip J. Garrigan, Sioux City; Daniel F. Feehan, Fall River, Mass.; P. J. Donahue, Wheeling, W. Va.; Edmund M. Dunne, Peoria, Ill.; Joseph J. Rice, Burlington, Vt.; John B. McGinley, Philippine Islands; John Ward, Leavenworth; Edward D. Kelly, Detroit; John E. Gunn, Natchez; Austin Dowling, Des Moines; John J. McCourt, Philadelphia, and Patrick J. Hayes, New York.

The monsignori present were: George W. Devine, William A. Fletcher, Michael F. Foley and James F. Donahue, Baltimore; Bernard J. Bradley, president of Mount St. Mary's College, Emmitsburg; William T. Russell, Washington; Joseph McNamee and Edward J. McGolrick, Brooklyn; N. F. Fisher and J. P. McDevitt, Philadelphia; J. B. Peterson, Boston; Thomas S. Duggan, Hartford; M. M. Hassett, Harrisburg, and F. H. Wall, New York.

Mgr. Fletcher, of the Cathedral, and Mgr. Russell, pastor of St. Patrick's Church, Washington, were deacons of honor to the Cardinal. Mgr. McGolrick, of Brooklyn, N. Y., was assistant priest. Rev. W. Carroll Milholland, of St. Mary's Seminary, was master of ceremonies, with the Rev. James G. O'Neill, the Rev. V. E. McDonough and the Rev. J. S. McDonough, his assistants.

## Sermon.

The sermon was preached by the Rt. Rev. Mgr. Duggan, rector of the Hartford Cathedral.

"And He gave some apostles, and some prophets, and other some evangelists, and other some pastors and doctors,—for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." *Eph.* 4-12.

Ten years ago when you commemorated the hundredth anniversary of the laying of the cornerstone of this edifice, it was announced that these sacred walls could claim the distinction of having witnessed the consecration of twenty-six bishops. Within this sanctuary, during the first century of its existence, six and

twenty prelates had reverently bowed their heads, the while the Pontiff held aloft God's anointing horn and poured out upon them the fulness of the priesthood, and from these historic portals they went forth to rule in the kingdom of Christ. The Mother Church rejoiced in her glorious fecundity and the faithful throughout the land partook of her maternal delight.

Most, if not all, of that illustrious company were appointed to exercise episcopal jurisdiction over a distinct portion of the American Church. He who is this morning elevated to the plenitude of the sacerdotal order enters another field, even the kingdom of knowledge, where, in fostering and directing the intellect of the flower of our Catholic youth, he will exercise one of the highest prerogatives and discharge one of the noblest duties of the episcopal office. Ordinary jurisdiction he has none. The name of his titular see recalls a chapter of ancient ecclesiastical history which is closed and which we shall suffer to remain sealed. His residence and his functions are in the realm of learning. There he will officiate as one having authority; there his duties will be as distinctively ecclesiastical, yea, as distinctly episcopal as divine decree can make them, for He calls some to be apostles, and some to be prophets, and some to be evangelists and some to be pastors and some to be doctors. In one point they all meet, in one respect they are all the same—they are all teachers: the apostle is a teacher, the prophet is a teacher, the evangelist is a teacher, the pastor is a teacher, the doctor is pre-eminently a teacher, or he is nothing. All these high functionaries are teachers, for the Church of Christ is first and fundamentally a teaching Church.

Nothing can exaggerate the importance, or, if you will, the preponderance of the sacramental system in the Christian economy. Without Baptism and Penance, without Orders and the Eucharist, the plenteous redemption bought for us by the death of Christ would disappear. Yet, without a teaching Church, these blessed means of grace would be abortive. Faith is preliminary to all these things, and faith requires a teacher. "How," asks St. Paul, "how shall they believe Him of whom they have not heard? And how shall they hear without a preacher?" "Thinkest thou that thou understandest what thou readest?" said Philip, as he ascended the chariot of the Ethiopian. "How can I, unless some man show me?" was the humble response. This shrewd man of affairs was so enraptured with the sublimity of Isaias that he read aloud the majestic periods; yet he was constrained to beg the

unknown wayfarer for light: "I beseech thee, of whom doth the prophet speak this, of himself, or of some other man?" And Philip opened his mouth, unfolded the Scriptures, preached Jesus, and led the eager disciple to the waters of regeneration.

There in perfect outline we have a picture of the perennial method of the Church of Christ: she instructs the intellect, she disposes the heart, she dispenses the mysteries of God. The Apostles themselves were living witnesses to the necessity of a teaching Church. The miracles wrought by our Lord consumed but a few moments of His time. He healed the ruler's son at the distance of a day's journey from the sick bed. He spoke and His wonders were accomplished. They touched the hem of His garment and were healed and made clean. He spent practically the whole of His public life in instructing His Apostles. They were in His company daily; yet after a tutelage of three years—the most memorable and most momentous in the history of the race, years in which were preached those wonderful sermons which have renewed the face of the earth and in which were unfolded those marvelous parables which have brought light and guidance to millions of groping minds—the Divine Teacher was constrained to deplore that His favored disciples were foolish and slow of heart to believe. Even after His resurrection, when they had beheld the temple of His body destroyed and rebuilt according to the promise, they turned to Him and implored: "Lord, wilt Thou at this time restore again the kingdom to Israel?" The kingdom of Israel, indeed! They were to conquer the world, and they were clamoring for the vanished glories of an effete and perfidious nation.

Nor is it strange that those rude men failed to comprehend the scope and magnificence of their vocation. They were but a handful and they were to be sent forth to preach and transform a world hostile and busy with its own schemes of aggrandizement. To the carnal-minded Asiatic and to the lustful African were they sent—to the keen and disdainful Greek and to the Roman drunk with conquest and reeking with the pride of intellect. Were such peoples to succumb to the arguments and exhortations of barbarian teachers from the dragnets and tax tables of Galilee? Had an elementary dictate of common sense been ignored? Had someone neglected to adapt means to ends? No; the Divine Master knew His missionaries and those to whom they were sent, and so He invested His Apostles with a miraculous power in order to compel the attention of the learned and the great, thus fulfilling one of

the most ancient of the prophecies: "I will provoke them to jealousy by that which is not a nation; by a foolish nation shall I anger them." They were indeed to fulfil the prophecy, yet, not they, but the Lord speaking through them: "Take no thought how or what to speak: for it shall be given you in that hour what to speak. For it is not you that speak, but the Spirit of your Father that speaketh in you."

But the age of miracles was soon to pass away; and the Church was to be left, under an inspiring and protecting Providence indeed, to teach by human means. The doctrines announced by Christ were so sublime and withal so revolutionary, so destructive of all that had gone before that it required a divine eloquence to bring them within the compass of intellects darkened by the principles and practices of pagan philosophy. But when the clean of heart beheld men and women of their own flesh and blood translating into their lives the most lofty precepts of the Gospel and rushing to death in vindication of their faith and sincerity, they too gave ear to the teachers, grace touched their hearts and they were constrained to cry out in exultation of spirit: "How beautiful are the feet of them that preach the Gospel of peace, of them that bring glad tidings of good things."

A new luminary had taken its place in the moral and intellectual firmament. The sun of justice had risen. Heralds of the new dawn were not wanting—apostles and evangelists and doctors came forth for the perfecting of the saints, for the work of the ministry; but in whatever capacity they labored, they seemed to have written conspicuously before the mind's eye the compelling legend of the Apostle: "If I preach the Gospel, it is no glory to me, for a necessity lieth upon me: for woe is unto me if I preach not the Gospel." To neglect the office of teaching would be for him to betray the Divine Master and to be guilty of high treason against the Almighty. In no other way can we explain the titanic labors of the great Bishops and priests and laymen who were heirs to the grace and the promises of the Apostles and who carried out so marvelously the divine commission to teach all nations.

As one recalls the struggles of the Apostolic fathers and their immediate successors, he must marvel at their infinite patience. Petty intellectuals thwarted them on every side. Mutiny was rife within the fold, and hair-spliting heretics lifted their piping notes above the multitude. They claimed and received the attention of

the great teachers who went on sowing the seeds of supernatural truth whence was to rise a new civilization wherein Christ should reign as Prophet, Priest, and King.

The transformation was to be gradual, imperceptible to the unreflecting multitude. The Church found paganism established throughout the Gentile world. She could not indeed hope to revolutionize the whole mass. The best she could do was to proclaim her doctrines and infuse them into the minds that were not altogether pre-empted by the tenets of the gods. She had to fight her way inch by inch from the banks of the Jordan to the Valley of the Nile, from the Temple to the Acropolis and from Mount Moriah to the Vatican hill. Monumental evidences of the intellectual conflicts of Christian antiquity are to be found in the great works which have come to us from the Fathers and Doctors. Pick up any one of their ponderous tomes and you will not read far without realizing that these great minds were engaged in an intellectual warfare which ranged from questions bearing on the nature of the true God down to a defence of the veracity of a thrifty and resourceful patriarch bent upon securing, at whatever cost, the benediction of his father and the birthright of his brother.

Nor did they enter the lists through mere love of combat. When you confront a man, or rather when you confront an empire, with the demand that they hate what they had hitherto loved and love what they had hitherto hated, but one of two ways is open to you: you must enter your demand and flee before the jeers and derision of the multitude; or you must stand and prepare to enter upon a long period of polemics and apologetics. The Christian evangelists made this astounding demand and stood their ground. If they presented to their disciples the book of the law, they were prepared to expound and defend its provisions; if they recalled a prophecy, they were prepared to show how it was verified in Him whom they represented and whom the Gentiles must accept as their Redeemer and Lawgiver. To interpret the sacred books and bring their teachings before the mind of the people in such a way as to overwhelm them with the truth and beauty of the Christian religion, was the chief care of the ancient Doctors. To meet the exigencies of the time, schools of Scriptural interpretation rose at Alexandria and at Antioch, from which evangelists went forth to preach to the legions sitting in darkness and the shadow of death.

It would be unpardonable pedantry to recall here the long cata-

logue of the names of those who became illustrious in this great warfare. Africa yielded her quota, Asia Minor had her conquests and her conquerors and so westward through Constantinople to Rome, where the Almighty had decreed that His kingdom should hold its capital and where mighty changes were to be wrought. In the early centuries the Church was forced to confine her educational efforts mainly to the training of the clergy and to the expounding of the Scriptures. But there was a Divinity which was shaping her ends. It was not necessary that Peter or Paul or James or John should share the secrets of the Most High—for who hath known the mind of the Lord? Or who hath been His counsellor? Rome was destined to unite the sacred and the profane, not by human premeditation or compact, but through the wisdom and the adorable design of Him who foresees and plans all things from the beginning.

Cardinal Newman in one of the greatest of his works makes bold to say that an instinct has guided the course of civilization. This instinct has decreed that, "Homer and Aristotle, with the poets and philosophers who circled round them, were to be the schoolmasters of all generations." Not even Rome, with all her pride of intellect, was proof against their influence. Her leading spirits, Terence, Virgil, Cicero, were to copy their Athenian masters and reproduce their philosophy, so that, when Greece waned, Rome fell heir to her vanished glory. Now, if Athens was the capital of secular knowledge, Jerusalem was the home and centre of supernatural religious light. Each, however, held its separate course. "Neither of them," says the Cardinal, "recognizes nor is recognized by the other. At length the temple of Jerusalem is rooted up by the armies of Titus, and the effete schools of Athens are stifled by the edict of Justinian. So pass away the ancient voices of religion and learning, but they are silenced only to revive more gloriously and more perfectly elsewhere. Hitherto they came from separate sources and performed separate works. Each leaves an heir and successor in the West, and that heir and successor is one and the same. The grace stored in Jerusalem, and the gifts which radiate from Athens, are made over and concentrated in Rome. This is true as a matter of history. Rome has united both sacred and profane learning; she has perpetuated and dispensed the traditions of Moses and David in the supernatural order and of Homer and Aristotle in the natural. To separate those two distinct teachings, human and divine, which meet at Rome, is to

retrograde; it is to rebuild the Jewish temple and to plant anew the groves of Academus."

Here, on the authority of the great Cardinal, do we find warrant for the Church's zeal for profane as well as sacred learning. She could not, in her infant weakness, annul the teachings of a thousand years of paganism. She had to take account of the immemorial traditions and inveterate prejudices of the people. And this she did, without abating one jot or tittle of that which is essential to the integrity of the divine deposit. But when the ancient society had crumbled from its inherent elements of decay and from the invasion of barbarian hordes, the work of reconstruction was to be made on a religious and Christian basis. From that hour, revealed religion was to have her voice in all education and all government. The sacred and the profane were to work hand in hand for the perfecting of the saints and for the edifying of the body of Christ.

It was possible for the Church to undertake this mighty work of reconstruction because almost from the beginning education had flourished under her inspiration. With her blessing religious men had segregated themselves from the crowd and had gone apart into quiet places in order to devote themselves to the meditation of spiritual things and to the pursuit of human wisdom. Now that both were to continue under the auspices and the official direction of the Church, schools began to multiply and to broaden their curricula in order to meet the growing demands of the intellect. Soon the university became not only a desideratum but a necessity. Cathedral and cloistered schools quickly developed and many of them became centers of universal knowledge. Young men, attracted by the fame of distinguished scholars, crowded to their halls in tens of thousands. Some were recognized as pre-eminent in one field, some in another. The young man, eager to excel in theology, sought to pursue his studies at Paris. If jurisprudence attracted him, Bologna was the goal of his wishes. If he sought eminence in medicine, Salerno haunted his dreams of ambition. We must not, however, conclude that any of the branches that had stood the test of time among the ancient and profane doctors were neglected. The humanities were duly appreciated and the old masters were preserved at the cost of infinite labor. Pope Gregory the Great, though sometimes accused of a want of admiration for the monuments of ancient literature, is said, by one of his biographers, to have supported the hall of the Apostolic See upon the columns of the seven liberal arts.

Viewing the world from the vantage point of the Papacy, the Pontiff never failed to recognize the opportunity and the duty of the Church of Christ. Whatever was necessary for begetting and fostering in the mind of the young a love of the good, the beautiful and the true, was judged to be within the province of the Church's legitimate endeavor, and nobly did Popes and Bishops address themselves to the work of propagating and inculcating every branch that was calculated to refine and elevate. Ecclesiastical benefices were incorporated with universities so that those who desired to devote their lives to the cause of learning could be placed beyond the anxiety of personal support. High privileges were bestowed upon professors and students, and the revenues at the disposal of the Holy See were judiciously divided between the schools and the missionary enterprises. In a word, Popes and prelates realized that the cultivation of the intellect in all its phases was an eminently Christian work, and that if the Church was to be true to her Divine Founder and to herself and equal to her opportunities, she must devote a considerable share of her magnificent energies to the cause of university education.

Rome led the way. Kings and emperors followed her illustrious guidance. When Charlemagne would build a Christian empire, he called to his side Alcuin of York, one of the greatest teachers of the age, and made him master of the Palace School. When Ferdinand and Isabella would unite Castile and Arragon and lay the foundations of one of the greatest monarchies that the world has ever seen, they worked hand in hand with the Archbishop of Toledo and placed at his disposal the first fruits accruing to them from their discoveries in the New World. Under the insipration of the Cardinal and his sovereigns, Alcala rose stone by stone, hall by hall, so that ten years after the foundation of the university, when Francis I of France visited the great seat of learning and beheld its magnificent buildings and its ten thousand students, he turned to the Spanish monarch and exclaimed: "Ximenes has done in ten years what in France it has required a line of kings to accomplish." Before the middle of the sixteenth century, Europe could boast of no less than sixty-six of these great schools, not the least of which was to be found in the islands of the North and under the influence of religion and ecclesiastical doctors. Wolsey, whatever his faults, was true to the educational traditions of his Church. Shakespeare, when the fallen minister was safe from the snares of flattery, contributed measurably to his immortality by placing upon the lips of Griffith this splendid tribute:

"Ever witness for him
Those twins of learning he raised in you,
Ipswich and Oxford! one of which fell with him,
Unwilling to outlive the good that did it;
The other, though unfinished, yet so famous,
So excellent in art, and still so rising,
That Christendom shall ever speak his virtue."

Ere the imagination leaves the islands of the North, let us glance back at Europe, torn and trembling with strife and groaning under the colossal folly of her own children even as she once crouched and bled under the heel of the invading barbarian hordes. In the evil days of long ago, the Islands paid back the debt of gratitude which they owed to the Continent, to Rome and her missionaries. England, and more especially Ireland, sent forth her scholars who taught with unrivalled triumph in the great schools of Europe till Christendom stood transfixed with wonder that the barbarian Celt could speak with the tongues of men and angels. In these evil days they are sending forth, not scholars to enlighten, but soldiers to kill. And as we behold the ancient schools razed to the ground and the monuments of Christian art trembling to their foundations, we turn from the appalling spectacle of Vandalism and blood to this land so abundantly blessed by Divine Providence and so carefully guarded by the Spirit of wisdom. We turn to America and to the cradle of Catholicity in our beloved country.

You, my dear brethren, owing to the felicity of your easterly position, and to the grace of your fathers and founders, are privileged to behold the glorious traditions of Christian Europe renewed before the eyes of your flesh. Here a line of Bishops from Carroll to the Cardinal has championed the cause of Christian education. Here they began as their great predecessors had begun in the Old World, humbly but hopefully. Here they were supported and encouraged to noble endeavor by the sons of Olier and Ignatius, of Dominic and of Alphonsus, of Augustine and St. Vincent de Paul—all eager to spend themselves in teaching the faithful and in edifying the body of Christ. And when the prophetic souls of the Fathers of the Third Plenary Council saw that the time was ripe for the establishing of a great national university, they manfully took upon themselves the great labor—with what success and with what earnest of growing achievement, you are well aware. But with this great enterprise, from its era of infant struggles to this

auspicious day, has been one that has spent himself and been spent for the cause. Thirty years ago his brilliant qualities and his splendid scholastic record recommended him to his Bishop, and he called him to his episcopal household. But just as Pope Damasus, for the common good of the Church, surrendered his claim upon the personal service of his secretary, St. Jerome, and suffered him to leave Rome and go to Palestine, there to complete those studies which were destined to prove of immortal service to mankind, even so did the Bishop of Hartford deprive himself of the precious assistance of his brilliant secretary in order that the eager student might return to the great schools of Europe and fit himself for a broader career at the Catholic University.

The Divine Master has said: "Where thy treasure is, there is thy heart also." The treasure and the heart of this rising scholar have been in the Catholic University. And when those who preside over the destinies of the great school sought a new rector, they fittingly selected for the learned post a Doctor: not a Doctor who had selfishly gathered unto himself and to his silent inner consciousness the treasures that unfold to the inquiring and industrious mind, but a Doctor who loved learning and because he loved it had striven with tongue and pen to extend its blessings to the race. They wisely selected for the office a man who has the imagination to behold the great and inevitable part which the Catholic University is destined to play in the upbuilding of the American Church—not a mere man of learning, that were nothing, for learning without enthusiasm, and a pregnant imaginative soul, is a dead thing. Varro, the most learned of the Romans, is forgotten, while Virgil is known to every school boy. These are the generous souls, the men of sacrifice, who earn and receive the benediction of the grateful. These are they whom the Church loves to honor. Now that such a one is at the head of our National University, and is also admitted to episcopal powers and prerogatives, we all feel a renewed sense of security. We all realize that our central school and its faculties are brought nearer to the chosen band that met the risen Savior on the appointed mountain in Galilee and received from Him, together with the commission to teach all nations, the promise of the abiding protection of the God of Wisdom. And as the river of knowledge flows from the rare heights of the University to us who labor in the denser atmosphere of the plane, it will bring with it the courage and benediction of added strength, for we know that should a base-born Philistine issue

forth from the camp of infidelity or irreligion to insult the faithful, there will not be wanting an intrepid David to rush to the stream, and gathering there the smooth stones of truth, cast them with divine accuracy full in the face of the enemy till he measure his uncircumcised length on the sand.

Right Reverend Bishop Shahan, may your years in the episcopate be many and fruitful; may you wear the mitre as meekly and as graciously as you have worn the Doctor's cap, and may the double crown of Pontiff et Doctor adorn your brow amid the shining company of those who shall have instructed many unto justice.

## UNIVERSITY CHRONICLE.

**Reception in Caldwell Hall.** Sunday evening, October 11, the President of Caldwell Hall, Very Rev. Dr. Fenlon, gave a reception in the parlors of Caldwell Hall to the Faculties, and to the students of Caldwell Hall.

**Reception to Graduate Students.** On the evening of October 23 a reception was given in the parlors of Graduates' Hall to the Knights of Columbus Graduate Students. Words of cordial welcome were addressed to them by the Right Rev. Rector, Hon. Judge DeLacy and others, and an appropriate response was made, in the name of the graduates by Mr. Louis L. Roberts.

**The Shahan Debating Society** held its first meeting of the year in Graduates' Hall on Thursday, October 8. Father Tierney continues as moderator of the Society. The following officers were elected: President, Frank P. Barrett, Vice-president, George A. Kehoe, and Secretary-Treasurer, Michael G. Luddy. Regular meetings have since been held, on Thursday evenings.

**The Leo XIII Lyceum** has also found quarters in the new Graduates' Hall. It held its first meeting there on Tuesday, October 6. The following Saturday, the Lyceum held its annual reception, and since then has met regularly every alternate Tuesday.

**The Electron Society,** of the Engineering Department, held its first meeting of the year in the Engineering Building on Friday, October 23. The officers for the year are: President, Mr. O'Donnell; Vice-president, G. A. Murphy, and Secretary, C. A. Horn.

**The Feast of the Immaculate Conception** was celebrated by a High Mass in the chapel of Gibbons Hall, at which the Right Reverend Rector officiated. After the Mass the Faculties and students were entertained at dinner in the new dining-hall of Graduates' Building.

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**Mr. T. A. Daly**, of Philadelphia, delivered a lecture on December 18 in the Assembly Room of MacMahon Hall.

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**Rev. Dr. Lucas**, the first Doctor of the University, celebrated the Silver Jubilee of his priesthood in Scranton, Pa., on Sunday, December 13. The sermon was preached by the Right Reverend Rector of the University, and a large number of the Reverend Professors and Graduates of the University were in the sanctuary to pay a tribute of respect and affection to the Reverend Jubilarian.

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